

SOVERAIGNE  
COMFORTS FOR A

*troubled Conscience.*

WHEREIN THE SVB-  
TILTIES OF SATAN  
are discovered, his Reasons and  
Obiections fully answered.

AND FVRTHER,

The truth laid open and manifested, to  
the great Consolation and strengthening  
*of such as are distressed and af-  
flicted in Minde.*

Written by the late faithfull Seruant  
of the Lord M<sup>r</sup>. Robert Tarrow. *qu.*

And now published for the benefit of such  
as groning vnder the burthen of an af-  
flicted Conscience desire  
Comfort.

MATH. II. 28. *Come vnto me, all ye that labour and are  
heavy laden, and I will give you rest.*

LONDON,

Printed for RALPH ROYNTHVALLT.  
and are to be sold at his shop in Pauls Church-  
yard, at the Signe of the Golden  
Lyon. 1619.

OVERAIDNE

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THE NEW CONSTITUTION

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TO THE RIGHT  
WORSHIPFULL SIR

FRANCIS BARRINGTON Knight  
and Baronet, my much honored  
and worthy friend : And to the no lesse  
vertuous then religious Lady, the Lady

BARRINGTON his Wife, continuance  
with increase of happinesse heere,  
and eternall happinesse  
*hereafter.*



*W*orthy S<sup>r</sup>. and good  
*Madam*, though  
not as I would, yet  
as I *can*, I shal euer  
be ready to testifie my respect  
and *thankfulnes* for your loue  
and kinde fauours towards me;

## THE EPISTLE

whereof till the Lord shall be pleased to giue further means, *accept* (I pray you) *this*, which as it is a *publike*, so my desire is, it may bee a *perpetuall acknowledgement*.

I *present* you here with the *labours* of *another*, which comming to my hands some few yeeres since, gaue mee then so good content, that when I restored the *originall* to the owner, it left another *same* behinde it: *That* not long since, beeing *required* at my hands to bee sent abroad to the *publique view*, after some *consideration* thereof had, and the *owner* to whom it more properly

## DEDICATORIE.

properly belonged *made acquainted* therewith : and the *originall* of the *Authors* owne hand-writing *commended* and *committed* vnto *mee* to that end and purpose, I *condiscended*: And that as for *their* sakes who groning vnder the burthen of a *troubled spirit*, may by the *blessing* of GOD receiue *benefit* hereby : So likewise and much the rather for *yours*, to whom I did *destinate* the same, from the very instant that the request vvas made.

*Vouchsafe* therefore (I pray you) to let it passe into the world, vnder the *TITLE*

## THE EPISTLE

*Capl. I. 9.*

of your NAME, which as it will bee a *shelter* to defend it against the *detraction* of ill disposed persons ; so will it bee likewise as an oyntment powred out, yeelding a sweet *sauour* to make it *pleasing*, nor so much to the *nostrils*, as the *hearts* and *minds* of the well affected, and more godly sort of Christians.

*Act. 20. 32.*

*Heb. 6. 10.*

And thus commending you to that our good God, and to the Word of his Grace, that is not *unrighteous* to forget your worke and labour of loue, which yee haue shewed towards his Name, in that ye haue beene so farre from being *ashamed* of the Gospell of his Christ, that to the  
good

## DEDICATORIE.

good *example* of the godly, and  
the *shame* of others, yee haue  
*profest* the same in *truth* and  
*sinceritie*, and beene *blamelesse*  
and *harmelesse*, the Children of  
God without rebuke, in the mids  
of a crooked and peruerse Nati-  
on, among whom yee shine as  
lights in the world : I take my  
leauē.

Rom. I. 16.

Phil. 2. 15.

Yours in all due, and

Christian respect,

John Maunsell.

# DEDICATORY.

Good example of the goodly and  
 the power of a part, yet have  
 kept the same in mind and  
 heart, and have blameless  
 and blameless, the children of  
 God without rebuke, in the midst  
 of a crooked and perverse Gen-  
 tility, among whom ye shine as  
 lights in the world: I take my  
 leave.

Yours in all duty and

Christian respect,

John Wren.



*To the Christian Reader.*



**A**LBEIT, good Reader,  
the words of Salomon,  
*There is no end of making many books,* might  
neuer more iustly bee  
turned into a *complaint*, in that the  
*Presse* did neuer *surfet* so much in  
that kind, as in these daies of ours,  
yet haue I *presumed* so far vpon thy  
*patience*, as (in this *Scribling Age*) to  
send forth vnto *thy view*, and con-  
sequently of all men, the ensuing  
*Treatise*.

And yet I trust there is so little  
cause of *iust exception*, either to  
*me*, or *it*, as that thou wilt much ra-  
ther afford *it acceptance*, and mee  
thy *approbation*.

And that *first* in regard of the  
*Subiect*,

*Eccles. 12.*

12.

*The Epistle*

*Subiect*, whereupon though it bee true that *some others* haue formerly written, yet were they *many more*, they might all well be borne: for were they *three for one*, I should aduise the man or woman *afflicted in spirit*, to *prouide to haue*, and to *use* them all; for the *ground* of that rule that the *wiseman* prescribes in another case, holds as well in *this*:

*Eccles. II. 6.*

*In the morning sowe thy seede, and in the euening with-hold not thy hand: for thou knowest not (saith he) whether shall prosper, either this, or that; or whether both shall bee alike good: So I to thee; reade others and spare not, yet with-hold not thy selfe from reading this: for thou knowest not whether may yeeld more comfort to thy distressed soule, either they or this.*

*Greenham.  
Perkins.*

Besides, for the *chiefest* of those *others* that I haue obserued in that kinde, they are *annext* to other larger



*to the Reader.*

ger *Workes*, which together are of higher price, then that the purse of euery one that is troubled in conscience can reach vnto them.

And next, in regard of the *worke it selfe*, which when thou hast perused, I trust thou shalt finde, not to bee done *rawly* and *slightly*, but for the *points* therein handled, and the *matters* that it driues at, *substantially* and *soundly*.

And now, good Reader, sith I know, that it satisfies thee not to see the *worke*, but thou desirest withall to heare *what* hee was that wrote it; not to trouble thee with any tedious discourse, I will acquaint thee with so much as is requisite for thee to know, and that in few words.

Hee was a man for yeares but *yong*, cropt off euen in the *flower* of his age, as more fit for *heauen* then *the earth*. Whilst he liued, he was

The Au-  
thour.

*The Epistle*

was generally noted to bee a man of *very great hope*, and to be endued with many *excellent parts*, as well of *grace* as *nature*; whereof to giue thee onely a taste, hee was of a *meeke spirit*, a *sober carriage*, a *discreete behauiour*, a *sound iudgement*, and of such *unceasing* and *indefatigable paines* as promised (if the Lord had beene pleased to spare him life) much good and benefit to the Church of God: And which was the *chiefest*, and set the *crowne* vpon all the rest, hee was of a *truely sincere*, and a *right gracious heart*; A true *Nathaniel*, an *Israelite indeed* in whom was no *guile*.

Iob. i. 17.

The Authors own inward afflictions, the first occasion of this Treatise.

Besides (which may in no hand bee omitted) hee was, and that for a good space, greatly *perplexed* and *troubled in minde* with *inward afflictions*, which (the Lord so disposing it) was the first occasion that

*to the Reader.*

that mooued him to frame this  
discourse: Of which his *conflicts*,  
and the *pangs* and *torments* that  
his *poore tender heart* endured  
therein, more *sharpe* and *terrible*  
vnto him then *death*, I, and Thou  
*good Reader*, and such Others, as  
being in any measure distressed, as  
hee was, shall make vse of these  
his labours, receiue the bene-  
fit: for as the Spirit of God makes  
mention of our *blesſed Saniour*, In Heb. 2. 18.  
*that hee himſelfe did ſuffer and was*  
*tempted, hee is able to ſuccour thoſe*  
*that are tempted*: So this our *An-*  
*thour*, in that hee was *himſelfe af-*  
*ſlicted in ſpirit, and troubled in con-*  
*ſcience*, through the *ſuggeſtions* of  
*Satan*, and the *temptations* of the  
*Devill*, doubtleſſe hee was *inabled*  
thereby, as well out of his *more*  
*vigilant* and *carefull obſeruation* of  
*Satans practices*, as the *ſenſe* and  
*feeling* of his *owne extremities*, the  
*better*

*The Epistle, &c*

*better to discerne and discover his wiles and Stratagemes ; neither so alone , but withall to apply vnto himselfe , and to prescribe to others, such comforts and remedies , as out of his owne experience hee found to yeeld most ease and helpe.*

*And thus , good Reader , to detain thee no longer from the perusal of the same , beseeching the Lord to blesse it vnto thee, I cease, and shall euer rest :*

*Thine in the Lord Iesus.*

I. M.

THE

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A  
SOVERAIGNE  
COMFORT FOR  
A TROVBLED  
Conscience.

CHAP. I.

*Of the extremities and griefes of a troubled conscience.*



*I*Nfinite and intolerable for the time, seeme the extremities of a troubled and distressed mind, that is throughly bumbled and abased, by reason of sinne: In so much, that were it possible, that all temporall griefes  
B whatsoeuer,

No temporall  
griefes,  
like the  
distresses  
of a trou-  
bled con-  
science.

A trou-  
bled mind  
is a recep-  
tacle for  
all griefes.

whatsoeuer, and *paines* arising from *bo-  
dily diseases*, might or could bee heaped  
vpon one and the selfe same person, yet  
would they bee found too *light* to  
weigh in the ballance with these *per-  
plexed agonies*. For as all riuers runne  
into the sea, and as the man that is in-  
debted, if once hee fall into pouertry, is  
so farre from comfort, that hee hath all  
his creditors ready to tread and presse  
him downe, neuer ceasing vntill they  
haue brought him to the Gaole and pri-  
son: So likewise is the *troubled minde*, a  
*receptacle for all griefes*, the enemies ther-  
of, viz. *Sinne, Saithan, Death and Hell*,  
are continually *rushing* in vpon it, and  
*triumphing* ouer it, writ vpon writ, to  
attach this silly *troubled conscience*, and  
by force and violence to draw it to  
the seat of *Iudgement*. The multitude  
of *sinnes* doe *amaze* it, and the intoler-  
able weight of *iudgement*, and of the an-  
ger of God, doe continually *affright* it.  
*Within*, nothing but a most infinite  
masse and confused *Chaos* of despairing  
thoughts, and *without*, every *object* is so  
*terrible* and full of *feares*, that all things  
seeme



seeme to haue ioyned hands, and giuen consent to increase his griefes, and adde vnto his *woes* and *miseries*. Great (no doubt) was the griefe of the wife of *Phineas*, who hearing that the *Arke* of God was taken, *Ely* her father in law was dead, and *Phineas* her husband slaine, with extremity of anguish fell in trauell, and in her paines deceased. And how was *Dauid* perplexed, when hearing of the death of *Absolon*, hee withdrew himselfe into his chamber, howling out, weeping and saying, *O my sonne Absolon, my sonne, my sonne Absolon, would to God I had died for thee, O Absolon, my sonne, my sonne?* But alas, what is the wife of *Phineas*? and who is *Dauid*, that they should bee set forth as *patternes* to expresse this agony and distresse of a troubled soule? The losses from whence these sorrowes of *Phineas* his wife, and King *Dauid* did rise, are farre *inferiour*: and how is it then possible that their dolours should bee *equall*? It is not the losse of the *Arke* of God, that troubleth them; but the losse of *heauen*, and of all the *ioyes* prepared for

1. Sam. 4.

2. Sam. 18.

33.

*Psal. 16. 11.**1. Reg. 21.**Dan. 5. 6.*

Gods elect children : Not the death of *Ely*, but the departure of God himselfe, in whose presence is the fulnesse of ioy, and at whose right hand are pleasures for evermore. They see him frowne, which was sometime favourable, him terrible, from whom they receiued comfort, and him a Iudge, who sometime was a louing Father. It is not the death of *Phineas* an earthly husband, but the losse of *Christ* the Spirituall Spouse, euen that *Iesus* which saueth his people from their sinnes, and is the onely Mediator betwixt God and Man. Neither is it the death of *Abolon* a sonne, but of a soule, then the which, what can be to a man more precious? No maruell then if it sometime fare with these, as it doth with persons *lunatique*. For what is it, that the terror of Gods eternall wrath and iudgement (except Gods Spirit doe assist) cannot put out of frame and order? How was *Ahab* humbled, when he heard the iudgements of God denounced by the Prophet *Eliab*? How did *Belsazzar* quake and tremble, when hee saw the handwriting on the wall? his countenance was changed,

ged, his thoughts troubled him, so that the  
ioints of his loynes were loosed, and his  
knees smote one against another. How  
was Felix terrified, euen with the hea-  
ring of Paul disputing of righteousness,  
and temperance, and the iudgement to  
come? And how was Iudas the traytor  
also distressed in minde, when in despaire  
most desperately hee hanged himselfe?  
Let it not seeme maruellous vnto you,  
that I thus couple the disquieted soule,  
with those, who in the Scriptures haue  
beene accompted *castaways*. For du-  
ring these extremities, it doth no better  
iudge and esteeme of it selfe. For the  
time, it seemeth to bee in his owne con-  
ceit and iudgement, no better then  
a *reprobate*, one alienated and exiled  
from *grace*, a fire-brand of *Hell*, and  
fuell appointed to destruction. Inso-  
much that oftentimes hee cryeth out in  
most lamentable and wofull manner,  
that he is nothing else but a *damned crea-  
ture*: Nay with some, and that full of  
this *malady*, doth grow so extreme and  
terrible, that their soule chuseth rather to  
bee strangled, then to bee in their bones:

*Act. 24. 26.*

*Iob 7. 15.*

One troubled with the consideration of his sin, compared to a sicke man.

whose grieve seemeth by so much the more desperate and fearefull, by how much more for the time they seeme to be deprived of comfort. For as it is with the sicke man, that is even at deaths doore, and brought (as it were) to the edge of the graue, his *weake stomake* is neither able to receive nor retain the food ministred vnto him, but either it *refuseth* at the sight thereof, as ready to refuse it: or else hauing received it, *custeth* it vp againe, as altogether vnable to digest it: Even so it is with the soule that is sicke with sinne, set before it out of the Word of God, the Food of eternall life, either his *stomake* *refuseth* at it, and will not receive it, saying that these things appertain not to him; Or else if he heare thee, for a time as seeming to have receiued it into the bowels of his soule, yet not long, but the stomake of his soule be- ginneth againe to *wamble* in him, and the courses of his despairing thoughts returning vnto their fit againe, hee is oftentimes more distressed then before, and in fine vomiteth it vp againe, and falleth to his wonted agonies. So that as  
it

it is with the man that is wounded, or hath a fore *impostume* (though he be in great extremity) is so fearefull to haue his malady to be touched, that if the *Chyrurgeon* doe but moue his hand vnto it, though with intent to *ease & cure* him: yet he *draweth backe* and *cryeth out*, chusing rather to continue in his griefe; then to let his fore be launced; And, as it was with the two possessed with *Demons*, of whom wee read in the Gospell, that when *Iesus* came neere vnto them, they cryed out, not tolerating that hee should approach vnto them: So he that thus is wounded and infected with the *botch of sinne*, if a man goe about to apply some thing to heale his sores, and cure his corrupted maladies, will crie out, Oh hee cannot beare it, hee fleeth from it. Offer *Christ* vnto him, and present vnto him *Iesus* ready to deliuer him, and rid him from the hands of *sin* and *Sathan*, he cannot tolerate to looke vpon him, then hee cryeth out as one possessed, Who art thou? and, *What haue I to doe with thee*. O *Iesus*, the Sonne of the liuing God? art thou come to torment mee

And to one that hath some wound or impostume, &c.

Mat. 8. 28.

And to the two possessed with Devils that our Saviour cured,

Verse 29.

He is not  
for the  
time capa-  
ble of  
comfort.

*before the time?* Speake vnto him of *mercy*, and tell him of the sweet *balsamum* & oyle of *grace*, lay before him the couenants of *compassion*, and preach vnto him of that sweet confection and soueraigne medicine of the *blood of Christ*, to heale the sting, and close vp the festered wounds of *linne*; this is to *trouble the sore*, and to *renew the grieffe*. Out of this *floure* hee sucketh *poysen*: this maketh his Byle to runne, and this forceth his wounds to gape more wide. For his despairing heart, not tolerating to apply these *comforts* to it selfe, maketh them an occasion of further *torments*. Oh (saith hee) indeede these and these are the ioyes that appertaine to the *righteous*; thus and thus should I haue had ease, and found comfort vnto my soule, had I beene one of Gods *Elect*, and had my portion beene amongst his *chosen*: but I, alas, a *miserable*, *sinfull*, and *condemned* creature, am *cast* from the comfortable presence of my God, and *deprived* of all his mercies. Tell him of *iudgement*; this is *intolerable*, it maketh his soule that is already weake and wearisome,

some, to *shudder* and *shake* in pieces, it stretcheth him vpon the rack of all extremities, it pierceth as a sword, into his distressed heart, and as a violent fire, it vehemently burneth in his bowels. Then sighing out his sorrow, and roaring out the extremities of his griefe and miseries, as though already hee felt the horror of the hand of God, and the dreggs of wrath and anger to haue begun to drop vpon him, hee seemeth to himselfe as one abased vnto hell, & past all recovery. Heereupon often also hee breaketh out into these and such like outcries, and wofull complaints and groanings: How sinfull a wretch, and cursed a caitiff am I? How carelesly haue I liued? and how dissolutely haue I spent my time? Had I beene but a *beast* of the field, then had my case beene better; for then together with my *life*, my *miseries* should haue had an *end*: then should I haue *perished* and beene at rest; then should my daies of trouble haue had a *dated time*, and the yeeres of griefe would soone haue been *expired*. Then should I not thus haue been a *marke* for God to shoot at, and a butt

His outcries and wofull complaints.

butt wherein to sticke his *arrowes* of displeasure. Then should I not haue beene *terrified* with the *fear* of *Iudgement*, nor haue felt the *burthen* of my *sinnes* irremittable, thus pressing mee downe to the *pit* of *hell*. *Cursed* bee the time wherein I first was *borne*, and the houre wherein first I saw the light; let *darknesse* couer it as a curtaine, let the sunne withdraw his *light*; fill it with abundance of terrors, and let the shadow of death rest vpon it. *Woe*, *woe* is me that euer I was borne! why was I brought out of the wombe? and why perished I not, that no eye had seene me? why was I not so as though I had not been? And why was I not brought from the *wombe* to the *grau*e? *Cursed* euer and before I was, ordained vnto *wrath*, borne in *iniquity*, lining in *hypocrisie*, dying in *misery*, and *damm*ed for euer.

But why doe I thus striue to open and vnfold the *greatnesse* of these *extremities*? For were their *griefe* weighed, and their *miseries* layd together in the ballance, it would bee *heavier* then the sand of the sea.

Were



Were I able to *conceine* them, as others sometime *fee*le them, and to *thinke* them, as others often *finde* them in themselues, yet could I neuer sufficiently *describ*e them. Well I may in some sort *touch* them, but they onely can found the depth, and reach the bottom of these extremities, which haue sometimes *tasted*, and in some measure *felt* the bitterneisse of this *gall* and *wormewood*.

Notwithstanding, as by the *outward* appearance of the wound, the *inward* paines may bee coniectured, and by the *externall strugglings*, we may ghesse the *internall conflicts* : so likewise by the effects that come from the sorrow of sinne appearing *outwardly* in the body, we may in some sort learne how great that *griefe* and *anguish* is, that possesseth the heart *within*. For besides the plaints before set downe, he oftentimes *bedeweth* his face with *teares* and weeping : The *body* also oftentimes waxeth *lean*e and *wane*, *fretter*eth away and *waste*th, as pained with some grievous and consuming sicknesse ; not vnlike (as touching the

The greatnesse of these extremities discerned in part by the effects

Psal. 6. 6.  
Psal. 38. 3.

7.

10.

the outward appearance) to those pangs which David, a man after Gods owne heart, did feele in himselfe, crying out and saying, *I fainted in my mourning,* Psal. 6. 6. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, by reason of my sinnes.* My reines are full of burning, and there is nothing sound in my flesh; I am weakned and sore broken, I roare for the very grieve of mine heart. And againe, *My heart panteth, my strength faileth mee, and the light of mine eyes; euen they are not mine owne.*

---

## CHAP. II.

*The principall causes of a troubled conscience.*

1 Cause,

Is the  
sight of  
sinne.

**T**He causes of these griefes, some inconsiderately haue referred vnto melancholy: whereas indeed it is nothing else but *sinne*. For experience teacheth, that this is a *passion* happening oftentimes to those, which by the disposition

tion of their bodies, are for the most part free from *melancholy*, though many times, I also grant, that *melancholy passions* are ioyned and doe concurre with it. Was it *melancholy*, thinke you, that made *Peter* so suddenly to singe out himselfe from the rabble of the high Priests seruants, and sobbing full of heauinellse, to vtter out the bitterneisse of his griefe with teares? Shall we thinke of *Dauid*, that when hee was taken and troubled with like perplexities, that the same did proceed and come of *melancholy*? Nay, the Prophet confesseth and telleth vs plainely, that it was *sinne*, Psal. 38. 3. Psal. 51. 3. And therefore prayeth earnestly vnto the Lord, to *hide his face from his sinnes*, and to *put away all the iniquities of him*, the same Prophet *Dauid*, Psal. 51. 9. This, I meane this *sinne*, is it that *maketh the heart to mourne*, and the inward parts to *fret and burne* with griefe. This is it that causeth the *broken soule* to breathe out so many sighing plaints, and to bee ready to swoound and burst in sunder with so many fearfull and despairing thoughts.

For

Mat. 26. 75.

Psal. 38. 3.

Psal. 51. 9.

*Rom. 7. 24.*

2.

The second  
cause is  
the weak-  
nesse or  
want of  
faith.

For while hee sitteth so seuer a *Iudge* vpon himselfe, and while hee prieth to narrowly, nay, too too narrowly into the disordered course and manner of his life, laying the triall of his deeds to the touch-stone of the Law of God, and weighing altogether in the balance with God, his denounced iudgements: hee thinketh euery word a sentence, euery threat a thraue of iudgements, and euery period to containe in it an exceeding masse and hell of miseries and woes. This pricketh his heart in such sort, that hee knoweth not what to doe, and maketh him to cry with *Paul* (though not with the like hope) *O wretched man that I am, who shall deliuer me from this body of sinne and death?*

Vnto this sight of sinne is added the weaknesse, and many times the want of faith. For when they see and remember the sweet and comfortable promises of grace and mercy, contained in the Gospell, when they call to minde that precious medicine, and soueraigne confession of the bloud of *Christ*, able to heale vp the most pestilent sores, and to cure

cure the most contagious and deadly wounds of sinne: And withall looking into themselves, and finding there a defect and want to receiue, and apply the same vnto themselves, be they neuer so sweet and precious, because they haue not *faith*, which is the onely hand to retaine and hold them; they are more distressed, and affrighted, then if they neuer heard or thought vpon them. Insomuch, that as *Satan* is ready, alwayes to cast something in their way, thereby to further them in the way of desperation: so are they as ready, so soone as it shall bee offered, to catch it, and accept it at his hands. And therefore, neuer thinking of Gods *order* and *cōse* of *calling*, which is in some sooner, in some later, and not alike in all, because they feele not the present working of the Spirit within them, and the pulse of *faith*, to moue and beat in their hearts; they sticke not peremptorily, and without exception to conclude vpon themselves, saying, *I haue no faith, I cannot beleeue, and therefore I cannot be saved, my sins cannot be pardoned,*

ned, I am but a reprobate and a damned castaway. So that this motion is not onely found in such as haue an vtrer defect and want of faith: but also oftentimes in those which haue a faith, who although (as I haue sayd) they haue a faith in deede, yet it is but a weake and a faint faith, and such an one, as for infirmity is not able to mooue and stirre it selfe.

Such  
whose  
faith is  
weake,  
compared  
to a man  
in a  
swound.

For as the man that is in a swound, or he whose parts are benumbed with some extreme cold, or sudden stroke, though there bee a life still remaining in them: yet such is their infirmity, that they seeme as dead, and are vnable to performe the functions that belong vnto a living body: euen so this faith, though in truth it be a faith, and hath a life in it, yet it is so benumbed with the chilling cold of sinne, and astonied with the stroke of our naturall imperfections, that it seemeth to bee dead, and vtterly voyd of vitall motion. So that sinne, vnto this weake and wauering soule, is euen as meat is oftentimes to him that surseteth. Hee eateth it with delight,

delight, and taketh pleasure in it : yet when his stomake commeth to digest and worke vpon it, the strength of nature, beeing not able to overcome the abundance of vnconcocted humors, the whole body is sicke and weakened in euery part and facultie : So the *soule* that is gluttoned and somewhat overlaid with sinne, though concerning the *outward man*, hee tooke delight and pleasure in it, yet when it commeth to be receiued into the *inward man* and stomake of his soule, (that is) when by due meditation he beginneth to worke and chewe vpon it; such is the want of *spirituall heat*, and such is the *weaknesse of his fast*, that being not able to suppress the surcharging terrours of wrath and iudgement that proceed there-from, by reason of the *Law* of God, hee beginneth many times to bee *sicke* with sorrow, then the *heart* is *troubled*, and euery part beginneth to droope and faint, by reason of this despayring cruditie and sinfull sicknes of the soule.

For prooffe hereof, wee haue diuers

C

*exam-*

Faith not  
at al times  
alike strōg  
in the wor-  
thiest of  
the Saints.  
*Psal. 38.*

*Rom. 7. 24.*

*examples in the Booke of God. David,* no doubt, had a *faith*, yet such somtimes was the *weakenes* of it, that when hee came to the ruminating and remembrance of his sinnes, he fell into great *extremities*, as it appeareth in the thirtie eight Psalm. *Peter* also had a *faith*, and yet when by *weaknesse* and *frailetie*, hee had so lyed, sworne & forsworne himselfe, against his Master, how bitterly was he *perplexed* within himselfe? And *Paul*, a sanctified and selected vessell, when he considered the doubtfull conflict betwixt the *law* of his *members* and of his *minds*, and seeing how hee was led captiue vnto sinne, his faith so much relented, that standing as one amazed, not knowing what to doe, hee cryed out, *Oh wretched man that I am, who shall deliuer me from the body of this death?* Now if the case were thus with *these persons*, & many other such, which were so highly in the fauour of God, so famous in the Church, and indued with such an extraordinary measure and gift of faith, (as otherwise by their doings appeareth) that sometime the exceeding



ding *surges* of their *faith*, did fall vnto so low an *ebbe* in the light of *sunne*: How can the *weakening* chuse but bee greatly cumbred & distressed, through the weaknesse and imperfection of his *faith*?

The which sort of men, though they doe not alwayes grow to such extremities, as did the former, which through want of faith would peremptorily conclude their owne damnation: yet is their minde for the most part *disordered and out of frame*, hauing continually some *wauering thoughts* within them, which continually *vexe* and *wring* their soules. For though when they see, and know their sinnes, the fumes of their *smoking faith* not vtterly extinct, ascending vp, wil *not suffer* them to say, without exception, that they are cast awaies: yet can they *not*, on the other side, for the time *be certified* and *assured* of their life and safety, but stand as *doubtfull* and in *suspence* betwixt them both. Which their *wauering doubtfulnesse*, by how much they consider it to bee *contrary* and *repugnant* vnto Faith;

Strong Christians do seldom grow to so great extremities as weake, but their minds are much disordered and disquieted.

by so much they are the more in minde troubled and distressed. Inſomuch that many times, they are the rather giuen to iudge the worſt of themſelues: And the ſuſpition of death and condemnation ſeemeth vtterly to quell and overcome the hope of life and ſaluation. In which eſtate, if happely, at any time they fall to exact cenſuring and iudging of their liues, according to the precise rule and Iuſtice of the Law of God: it is a matter of no great difficultie to lead them on, from ſtep to ſtep, to the furtheſt point of *Chriſtian extremities*. I call them *Chriſtian extremities*, not for that it doth beſeeme the profeſſion of a Chriſtian thus to doubt, which is onely ſtayed in truth of Faith: But I therefore call them *Chriſtian*, becauſe they are ſuch as may be had, without the loſſe of Chriſt, and finally fall from grace, farre in very deed differing from the vnreouerable eſtates of reprobates: becauſe that theſe extremities notwithstanding, a man may ſtill bee a veſſell of mercie, the choſen ſeruant of God, and an vndoubted Chriſtian.

The

The third thing which thus fretteth and disturbeth the broken Conscience, is the *want and weaknesse of repentance*, when as either it findeth not in it selfe, such a *loathing and detestation of sinne* as is required: or such a *readinesse and wilkingnesse* vnto vertue and godlinesse as hee would and wisheth. For whiles such an one looketh vpon the *weaknes of his nature*, that is inclined to sinne, while hee seeth the *Law of his members, much rebelling, and oftentimes preuailing against the Law of his minde*: And while hee considereth himselfe to be *backward vnto Prayer*, and other such godly exercises, as may tend to the seruice and honour of God: Or, at least, *not to haue so great delight and pleasure in them as is required*, and as oftentimes he findeth and seeth to haue been *in other* the true seruants of God: then not onely in regard of his sinnes, and sinfull life already *passed*, but also in consideration of this his *present* state, he groweth to a great *mislake*, and seuerer *censuring* of himselfe.

And thus, or in some such like sort

3

The third cause is, the want and weaknes of repentance.

Rom. 7. 23.

The weake  
Christians  
manner of  
accusing  
and con-  
demning  
himselſe.

Weake  
Christians  
reſembled  
to little  
children,  
or men  
weakened  
by ſicknes.

he reaſoneth within himſelſe, ſaying; If I were the Child of God, if I were one of his ſeruants, had I taſted of his Spirit, which is the earneſt penny of ſaluation; then ſurely I ſhould finde my ſelſe more affected and better minded vnto goodnes, I ſhould then be repentant for my ſinnes, and lothe and deſteſt my former wickednes, I ſhould then more delight in goodnes and godlinelſe then I doe. But now (alas) I ſee I am a ſilly and ſinfull caſtaway, in whom abideth no goodnes, and therefore I am an enemy to God, and reprobated from grace and mercy. Thus whether they conſider their life paſt, or preſent, view and behold themſelues either within or without, *ſtill Satan*, that ſubtill Serpent and roaring Lyon, is ready to trumpe ſomething in their way, whereby to make them ſtumble and fall. By which his doings, no maruell though many times hee much preuaileth.

Now theſe *weake Chriſtians* are like the *little child* that hath learned but of late to goe, or reſemble thoſe, that haue

haue beene greatly *weakened* with some continuall and excessiue sicknes, who being newly come abroad, by reason of their great infirmitie are not able to make a stedfast step, but are ready to stumble in the plainest path: So these either *babes in faith*, and such as are but newly entered to walke in *Christ*, or else *weakened* greatly with the continuall and dangerous assaults of sinne and *Satan*, are not able to ouerstryde these stumbling blockes of temptations, which by the enemy are continually cast in their way.

CHAP. III.

*Of the second or assistant causes of a troubled Conscience.*

**B**ESIDES the aforesaid principall and *inherent causes*, there are also some *outward and assistant motives*, to the furtherance of these extremities, as *povertie, miserie, bodily sicknesse, enemies, losse of friends, euill successe in matters*

Other  
meanes  
whereby  
the extre-  
mities of a  
troubled  
Conscience  
are increased.

and affaires pertaining to the world and such like. For as he that hath a grievous *sore* or swelling, is pained with euery *souch* and externall handling, yet the principall cause of both are the *corrupted humours* that are within: Euen so these *outward accidents* in the world, that come vnto them, may make this *inward grieve* of conscience to throb and byte the more, and yet the *former causes* are, as it were, the *root* and *fountaine* from whence it chiefly cometh. For let the sight and horreur of their *sinnes* be remooued from them, let them haue a lively *faith* to worke within them, and let them see and feele the worke of true *repentance*, and fruits of *regeneration* to haue settled & taken root within them, and then bee their *powertie* neuer so great, their *miseries* neuer so many, their *extremities* neuer so infinite: yet they can brooke them all with *patience*, and passe them over in *peace of conscience*, sleeping euen in quietnesse and safety, as it were with *Ionas* in the sides of the ship, in the midst of most turbulent and raging tempests. But if these bee wanting,

wanting, then euery one of the afore-  
named *accidents*, is as a Riuer continu-  
ally streaming in, to the increase & fur-  
therance of their *griefe* and *miseries*:  
And that after a *double* sort. For eyther  
they are *precedent* and going before the  
sight of sinne: or else *subsequent* and fol-  
lowing after it.

In the *first* manner, that is, as they be  
*forerunners* and *precedent*, they be as *mo-  
tiue meanes* to the breeding and bring-  
ing forth of the former *extremities*. For  
as when we feele any part about vs, in  
our bodies, to be *sicke* and out of order,  
we straightway haue recourse and run  
to the help of *physicke*, that thereby we  
may see and know, what the state and  
constitution of our body is: so likewise,  
if at any time wee finde our selues *af-  
flicted* and crossed with any siniller e-  
uents, that is, either *infirmities of body*,  
*lesse of friends*, *losse of goods*, or any such  
like; it maketh vs to looke and pry  
into our selues, and presenteth our  
*sinnes*, and mustereth them, as it were  
in our sight and memory, which while  
the *weakening* in *faith* doth too *intentione-*

ly

1.  
Precedent  
accidents  
causing  
griefe.

2. Chron. 33.

12.

ly weigh and thinke vpon, he is pressed downe, being vtterly broken and amazed vnder the heauy and intolerable burden of his transgressions. *Example* hercof we haue in *Manasses*, who by afflictions and miseries was brought to the sight and knowledge of his sinnes and wickednesses. In like manner *Dauid* also, sometimes by bodily sicknesse and infirmitie; sometimes by molestation of his Aduersaries, and sometime by the treachery of his dissembling Friends, was brought to the consideration and inward mourning vnder the horror of his sinnes, as may bee easily gathered out of the sixt, the thirty one, and the thirty eight Psalmes at large.

2.

Subsequent accidents increasing grieffe.

*Secondly*, these externall accidents attend vpon the troubled conscience, as *sequents* following vpon the same. And in this sort they concurre and come as *helpes* and *furtherances* to to the increase and setting forwards of the inward *griefe* already begunne and hatched in the brest of the broken-hearted Christian. For as the *Spyder*, out of what flower so euer he sucketh nourishment,



ment, be it neuer so sweet and precious, conuerteth all to *poysen*: So hee which thus despaireth vnder sinne, vvhath things soeuer come vnto him, although in themselves neuer so great Arguments of the loue of God, if they were rightly construed; yet hee turneth all another way, and applyeth them to the worst that may be.

And herevpon it is, that they can read or heare of no place of *Scripture*, wherein the flourishing estate of Gods children is described, but straightway they beginne to gather vpon it. *Lo*, say they, thus and thus the Lord hath *promised*, that it shalbe with the *righteous*, thus they shall prosper and flourish which are his seruants and beloued of him: and therefore I see and know that I am none of his. If contrariwise they heare of any of the *ungodly*, that haue beene punished and afflicted for their *sinnes*, or of any *threatnings denounced* against the *wicked*, they are readie straightway to thrust *themselves* into the number of such *ungodly ones*, and bold to affirme those denounced plagues

They turn all to the worst against themselves.

plagues to bee due vnto them. Thus (alas) these poore soules are dim-sighted, as was Father *Isaac*; and therefore they thinke, if *Jacob* be but onely clad with *Esaus* garment, that surely & out of all question he must be *Esau*. And because that God maketh them, in some measure, to taste of his correcting hand, and that sometimes euen in those things, which hee threateneth and denounceth against the wicked, that therefore out of question, they are in the number of those that are reprobated and reiected of him. A slender reason (doubtlesse) to perswade (as by God his grace shall after appeare) but a farre more subtile *Satan*, that by such wyly practises seeketh to subuert and ouerthrow the simple.

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CHAP. IIII.

*A cordiall against the assaults of sinne.*

**A**S wee haue hitherto found the *agonies* to be so great, and the *causes*

sesto be so *diuers* and *different*, from whence proceedeth the griefe and anguish of a distressed soule: so let vs now likewise see what *simples* wee can finde in the *Garden* of our God, which is the Scriptures, and what *suppling* and sweet *confection* is to be had in the store-house and treasure of his eternall grace and mercy, to heale the sores, and to close vp the gasping wounds of these festered and corrupted *maladies*.

Wherein *first* we must consider, that the *disquiet* of conscience, arising from sinne, falleth out either *before* or *after* the sinne committed. *Before*, as when Satan *tempteth* and perswadeth vnto any great and *notorious* sinne, whereat the very conscience doth *shake* and *tremble*, as *Adultery*, *Fornication*, *Murder* of our selues, or of some other our dearest and neereſt friends. For these *temptations* haue befallen many, but yet in diuers sorts.

For to some they haue false *mediate-ly*, by the interposing some things before, whereby a man may be allured to committing of such sinne. As vnto *Adul-*

Disquiet of conscience arising from sinne, before it be committed.

Temptations befalling some mediately.

Others,  
immedi-  
ately.

*Adultery and Fornication*, there is many times the *sight* of some thing that may allure vnto *lust*.

In *murder* the consideration of some precedent *iniury*, &c. And sometime they fall *immediately*, when Satan without these things vseth an *immediate temptation* to the very act it selfe, and therefore oftentimes hee dealeth with many (as I haue found by experience) to murther and make away themselues, their dearest and neereſt friends, hauing no cause at all of iniury to moue and incite them vnto it. Which *later* sort is the more *terrible* and full of *fear*e and quaking agonies; by how much it findeth nothing but onely the terrour and vgly shape of sinne to contemplate, and for the strangenes thereof might seeme a thing impossible to befall any, were it not, that the age and time wherein wee liue, had ministred vnto vs many fearefull and lamentable experiences hereof. In the *first* it is not so: For they for the most part, looking vpon the *mediate* incitements, whiles the violence of their

COR-

corrupted nature doth carry & driue them on, as a mighty tempest, and like a raging streame, they seeme for the present to feele no touch at all of the terror of their sinne and wickednes. And yet in this kinde of temptation, I must needs grant, that there are many that finde no little horroure and disquiet in themselves. These are such, as for the most part haue *striven* and *laboured* heretofore against the same sinne: but now finding the same corruption more stirring in them, and little or nothing qualified, (against which notwithstanding they haue often laboured through long and earnest suits) it breedeth no small disquietnesse in their doubtfull soules. Against these *two sorts* of assaults, being so like of nature, as being onely differing in the *manner* of the temptation, and *measure* of their griefe and trouble, one and the selfe-same *remedy* will serue indifferently to bee applied: Intending withall by the way, for further satisfaction of either part, to interpose such seuerall *exceptions* as eyther of them may alledge, in respect of

The afflicted are to consider, with whom they haue to deale, to wit, Satan.

of some proper and peculiar circumstance arising in the manner, time, course, and measure of the assaults.

*First* therefore, whosoever thou art, that art thus afflicted, thou must remember, with *whom* thou hast to deale, and that is *Satan*. *Secondly*, *where*; and that is in the *World*. As for *Satan* that thus doth sollicit and tempt thee vnto sinne, it cannot seeme strange vnto thee, if thou well consider it; for hee was neuer, either negligent or shamefaced in his businesse, were it neuer so bad and impious, which he taketh in hand. Hee doth know his time is but short, and therefore he bestirreth himselfe the more. Hee seeth that vertue and godlinesse stand not with his gaine: but wickednesse and sinne is that which is most sutable to his profession. He is, and alwayes was, and shall be enemy to *Christ* and his Kingdome; knowing that where *Christ* hath the soueraintie, he must suffer exile. And therefore as he tendereth his state & kingdom, so he wil be euer careful to erect & set vp that shall be most aduantage for the same.

Againe,

Againe, thou must remember that thou art in the *world*, the very black and bloody field, where *Satan* fights his combates, & layes his continuall traines and Canuafadoes: and therefore do not think that thou shalt be freed, and scape cleere away without any encounters. It is impossible that thou shouldest. Hee assaulted *Eue* in *Paradise*: He found out and tempted *Christ* in the *Wildernes*: and thinkest thou that he cannot easily find thee also out in the *world*?

*Ob.* But why (saist thou) doth God suffer me in so great a measure to bee assaulted? were euer any of the seruants of God so tempted, to commit so great and so grieuous a sinne as I?

*Answ.* Yea, no doubt, infinite and exceeding many; some to Adultery, some to Gluttony and Drunkennes, some to periury, some to theft, & yet no doubt, they continued still the *elect* and *chosen* of the Lord. Nay, not onely this, but marke it wel, & thou shalt finde, euen in thine own temptation: a sure argument of the exceeding mercy of thy God, which hath not been so farre extended

And likewise where they are, to wit, in the world.

*Gen.* 3.

*Math.* 4.

*Luke.* 4.

*Object.*

*Answ.*

*Gen. 3.**Gen. 19.**2. Sam. 11.**Acts 9.**Math. 26.*

vnto many his deare and chosē children, as vnto thee. Hee suffered *Eue* first, and then *Adam* in Paradise not onely to be *tempted*, but to *yeeld* also vnto the temptation. *Lot* and *Danid* were not onely *assaulted*, but also *ouercome*: *Paul* not onely *egged on*, but actually *performed* villanies against the Children of God: *Peter* was brought to commit the very act in flat *deniall* of his Master: Many Christians by the frailty of nature, not onely *tempted* and *perswaded*, but haue often *yeelded* so farre therein, that they haue *fallen* many times from profession of *Christ*, vnto *Paganisme* & open *Idolatri*. Now God, though he might, yet he hath not dealt so with thee. But notwithstanding thy great and many temptations, wherewith thou hast been assaulted, yet he continueth his grace and mercy towards thee, in not giuing thee vp so farre, as that thou shouldest, as yet *yeeld* vnto these allurements of the subtil Serpent, that ancient enemy of man. Yea, and if thou couldest looke with as quicke an eye, and as sharpe a sight, into the



the *mercies* of God, as thou canst into  
thine owne and present *miserie*: I  
doubt not, but thou wouldst bee euen  
forced to confesse his exceeding *Love*  
and *Favor* towards thee, which he hath  
for a time denied and not imparted vn-  
to others. Seest thou not, how he suf-  
fereth many to lye wallowing in sinne  
without remorse or feeling; having e-  
uen feared consciences, hearts brawned,  
and as hard as the adamant, taking plea-  
sure and delight in sinne? Seest thou  
not how they suck vp sinne like water,  
and how wantonly they sport and pa-  
stime themselves, in swallowing the  
poisonfull Hen-bane of their own con-  
fusion? Doe st thou not see how many,  
most wickedly doe pastime themselves,  
in Gluttony, Drunkennesse, Witch-  
crafts, Sorceries, Adulteries, Periuries,  
Murthers, Rapines, Thefts, and such  
like filthy and damnable abominati-  
ons, without any *sense* or *feeling* of the  
horror of so great a sinne? How farre  
more *happy* then is *thine* estate, to whom  
God hath giuen a feare and dread of  
sinne, a sorrowing heart euen *before-*

*band*, to consider, that *thou* shouldest be thus intised to such a gricuous wicked-  
*nelse*. Thou *tremblest* to commit it, thou  
*quakest* to thinke vpon it, and art euen  
*amazed*, at the very motion of such an  
 horrible and fearefull fact. Thou art  
 prest and ready to pray, and wishest with  
 all thine heart to bee *deliuered* from it.  
 Thou *strimest*, and yet feeling thine own  
 infirmities, thou beginnest to doubt  
 thy fall; and therefore *cryest* and *craneest*  
 for help, at the hand of God, *sorrowing*  
 and *mourning* within thy selfe, to thinke  
 that he should so farre forsake thee, as in  
 this assault to suffer *Satan*, to haue and  
 make his prey vpon thee. *Oh blessed co-*  
*bate*! that thus doth strue in subduing  
 sinne. *Oh happy soule*! that is thus dis-  
 quieted at the vgly shape of such an hi-  
 deous Monster, namely sinne.

*Obiect.*

But thou sayest, Was euer any thus  
 fearfully assaulted, to *kill himselfe*, as  
 I am?

*Answ.*

God, in stead of *fears*, might haue  
 giuen thee a *desperate* and *hardy resolu-*  
*tion*, as he did to *Pharaoh*, to yeeld to  
 such temptations. He might, in stead  
 of

of sorrow, haue giuen thee a pleasure in thy wickednes; as vnto *Nero*, *Iulian* and others. For this cogitation of the *horror of sin*, he might haue *blinded thine eyes*, and suddenly haue giuen thee vp to lay violent and bloudy hands vpon thy selfe, as he did to *Saul*, *Iudas*, and *Achitophel*. Hee might haue suffered *Satan* to haue sugred ouer his bait of sinne, with some *sweet allurements*, to make thee the sooner to accept, and the better to like it: But he hath rather presented it before thee, in such a *gastly looke*, that thou mightest be the more terrified, and tremble to commit it.

Wherefore thou must needs thinke and perswade thy selfe, that *God* hath a watchfull care ouer thee, in that hee hath thus put his hooke into *Satans* nostrils; hath so brideled and restrained him, that he could not preuaile against thee so farre as he desired. Remember that *Satan* is not called an old and subtrill *Serpent* for nought.

And if this were the worst and most dangerous temptation of all others, as thou supposelt: Doest thou thinke, that

*Judith 10.*  
334.

*Satan* would so seldome vse it? It were no policie in the Diuell, to neglect this course so much, and to take a quite contrary, if he saw that this were most behoouefull for his state and kingdome. He knoweth by long practice and daily experience, that it more auaieth him, (especially with those which haue some touch and feele of sinne) to present *vice*: not as a *vice*, but as a *vertue*: not as *hurting*, but as *helping*: not horrible and ougly to breed a *terror*, but sweet and pleasant to bring *delight* to men. And therefore hee doth as did *Judith*, when she went to deceiue *Holophernes*, hee trimmeth vp and decketh himselfe, as though he came in courtesie to *counsell*, not in cruelty to *murther* and *kill*. Then hee will not bee a *Diuell*, but a *Saint*; not a *fiend* of *hell* and *darknes*, but an *Angell* of *light*. He will say (as sometime he taught his Scholler *Iudas*) All Hayle with Kisses, as though hee meant least *harme*; when indeed he intendeth the greatest *hurt* and *mischiefe*. Perhaps if *Satan* had cunningly crept in vpon thee; as he did vpon *Lot*, *Dauid*.

*uid,* and many others, thou wouldest not so soone haue *disliked* it, thou wouldest neuer haue beene so quickly *terrified* and *appaled* with it. It would haue been an ealie matter, for this subtile tempter to haue brought thee to his lure, and to haue wonne thee to follow the vanity of his inticements. But it is not so with thee. Which if thou do well consider, thou hast no cause to bee *dismayed* in heart for the grieuousnes of such a temptation; neither yet to *fear* or misdoubt the fauour of thy God, but thou hast rather cause to be *thankfull*, to fall downe, adore, and wonder at the mighty power and exceeding grace and mercy of thy heauenly Father, that hath *not giuen thee vp* vnto the will of *Satan*, nor *suffered* him to vse and practise his subtile and deceitfull traines against thee: but viewing and considering thy frailty and infirmitie, that wast to encounter with so great, so mighty, and so strong an Aduersarie, hath *chained* him vp, and as it were tyed his hands, and cut him short of his purpose, *permitting* him none other kinde of fight against thee,

Math. 4. 6.

but such as through Gods working should bee most for thine aduantage. But thou standest vpon *examples*. Who is it, sayst thou, that was euer tempted in this manner, *to kill himselfe*? Although besides some already shewed, many *examples* may be brought in this case: yet for breuities cause let one suffice, which for the worthinesse and excellencie of the person against whom *Satan* vsed this manner of temptation, may very well serue for all. Recall to minde, I pray thee, how *Satan* tempted euen our Sauiour *Iesus Christ*, and tell mee what is meant by this, that hee would haue *Christ* wilfully to cast himselfe downe headlong from the pynacle of the *Temple*. Howsoever hee smeared his temptation ouer, with the Scriptures falsely alledged and applyed: yet the drift of *Satan*, no doubt, was, that *Christ* should haue killed and wilfully cast away himselfe. Seeing then that *Hee* which was most holy, most perfect, and pure, vnto whom all things in heauen, in earth, and in places vnder the earth doe bend and bow the knees, was  
in

in this manner, and with such a temptation assaulted and set vpon by the Adversary : Let it not seeme strange vnto thee, a creature so weake, so sinfull, so vnholly, imperfect and impure, to taste of the same cup, whereof thy Master *Iesus Christ* hath before tasted: But rather apply and indeuour thy selfe, by such meanes as *Christ* hath vsed in his owne person, and left vnto thee and all his in such causes to bee followed, to withstand *Satan* in his diuellish purpose, and that is, by the power and force of the Scriptures.

CHAP. V.

*Soueraigne remedy against the wound of sinne.*

**T**O come now againe to that which in the beginning of the *last chapter* I preposed and promised, and to turne my speech to the *wounded soule*, and to apply my selfe to the ease and comfort of this *distressed conscience*; it is to bee noted,

*Esay* 1. 18.

Godsmercy  
is greater  
then  
the vilest  
sinne.

noted, that the *first* and principall *means* to stint the bloud, and to stay the course of these distilling wounds of the afflicted soule, is the sufficiency of that eternall mercy, and everlasting *grace* of God our Saviour. For maugre the continuall influence of thy doubting and despairing thoughts, in despite of sin and conquest of the Devill, that seeketh continually to crosse out mercy with the blacke and fearefull coale of iudgement, thou art to bee perswaded and fully assured, that although thy sinnes, in number be as the starres of heaven, and the sands vpon the sea-shore, which are innumerable, although they bee in quality like to crimson, and as red as scarlet; yet can they not ouer-reach the compasse of Gods exceeding *mercy* and *compassion*: The tide whereof is continually so fluent and abundant of such vertue and power, that it not onely ouerrunneth all, but also rinseth, purifieth and purgeth all and euery the filthy and contagious staines thereof, and that in such perfection, that it maketh vs to be cleane & white as wooll, & as white,  
may



may whiter then the snow.

Thou therefore that *obiectest* and sayst, thy sinnes are so excessive and out of measure grievous, that there is for thee no hope nor meanes of mercy to be looked for ; tell me I pray thee, art thou so notorious and great a *sinner*, that none of all the *Elect* and chosen of God could euer match or equall thee ? Art thou worse then *Noah*, which was *drunken* and lay vncovered in his Tent ? Art thou worse then *Abraham*, which had beene an *Idolater* for the space of many yeeres ? Worse then *David*, which was culpable and guilty both of *murther* and *adultery* ? Art thou worse then *Manasses*, whose vnwonted *Paganisme* and beastly abominations, are registred & recorded to the view of all posterities ? Hast thou committed greater sinnes then *Peter*, who most falsly did *sweare*, *forswear*, *curse* and *hanne* himselfe in *deniall* of his Master ? Canst thou match with *Paul*, which was a cruell *persecutor* of the Church of God ? Or with *Mary Magdalen*, which was possessed with *seuen devils*, who for her filthy

Gen. 9. 29.

Iosh. 24. 2.

2. Sam. II.

filthy and outrageous liuing, was notoriously marked for a *sinner*? And yet *all these*, no doubt, their grieuous sinnes notwithstanding, were *elect*ed vessels, *ordained* vnto life, and receiued vnto *mercy*. Call to minde, to thy consolation and comfort, the tender bowels and bleeding heart of mercy, which shined in our Sauiour *Iesus Christ*, vnto those gracelesse and hard-hearted *Iewes*, which hauing preferred *Barrabas* a murtherer, shamefully handled, condemned and most villainously crucified the very *King of life*, and Lord of glory: Who, while the wound was but *fresh* and bleeding, and when as yet the *speare* was scarcely washed, wherewith his body was *pierced*: began to *bleed* againe afresh within himselte, euen with *teares of lone*, and to rinse away the *staines of blond*, with the distilling drops of *mercy*, being ready to receiue them into the reach of his *compassion*, to cast their sins behinde him, and to bury them in the graue of darknesse and obliuion, that thus of late had so disgraced him with such exceeding *consumelies*. O gracelesse

lesse *Jewes*, that thus became vngrateful vnto their true *Messias* but O thrice more louing *Iesus*, that was so ready to forgiue so hainous an offence ! The slanderous *periueries* of false suborned *witnesses*, his being spitefully *spitted on*, the reprochfull *reede* put into his hand as a scornfull *scepter*, the *purple robe*, in disgrace of royalty, the *crowne of thornes*, in contumely of his state and dignity, the *fists* that *buffeted* him, the *whip* wherewith he was *scurged*, the *clamorous tongues* crying to haue him crucified, the cursed *crosse* whereon hee was hanged, the *nailes* wherewith hee was fastned, the *speare* wherewith hee was pierced, nor a thousand more indignities could force him to forget his *mercy*. O lone of lones, and mercy beyond the reach of all conceits ! Who euer crost with greater *iniuries* ? and yet who more franke and ready in *pardoning* ? And how can then thy thrice-despairing and distrustfull soule misdoubt his mercy ? Who heareth not that gracious cry and call of pity ; *Come vnto me all ye that are weary and heauy laden, and I will ease you* ?

Who

Mat. II. 28.

*Mar. 10. 49*

Who can donbt of his will, that of his owne accord thus louingly doth will vs to come vnto him. Remember what was sayd to *Bartimaeus* the blinde man, sitting by the way side at *Iericho* : *Be of good comfort, arise, he calleth thee.* Cheere vp then thy heany heart, with this sweet *balsamum* and oyle of mercy ; *left up thy hands, which hang downe, and thy weake knes, and make straight steps vnto thy feet vnto the Throne of grace.* Behold, he calleth : Cast then aside, with *Bartimaeus*, the garment of despaire, the cloke of sorrow, and weedes of mourning. Assure thy selfe of this, that thou art not so fearefull in misdoubt of mercy, for the greatnesse of thy sinnes, to come before him, as thou shalt finde him forward to receiue and entertaine thee with the armes of grace and fauor, when thou comest ; *so earnest to knocke, but hee will bee more ready to open.* For marke and see, and let it not in any wise grieue thee, to wade on a little further with mee, in the vnfolding of this so sweet a sentence, and so comfortable a call. *First* then here is to be considered,  
*who*

who it is that calleth : Then, whom hee calleth : And thirdly, why he calleth. E- uery of these doth containe in it, in great abundance, the wine of comfort and oyle of grace, to glad the heart, and to cheere vp the heavy countenance of the sorrowfull and sobbing soule.

As touching the person that thus voluntarily, of his owne meere mercy and goodnesse, prouoketh thee to come vnto him ; Is it not that womans Seed, appointed to crush and bruize the serpents head ? Is it not that Root of Iesse, that Sonne of David, that sweet Emmanuel, that meeke Messiah, that mercifull Iesus, promised by our God, shadowed out in the Law, prophesied of by the Prophets, and in the appointed time exhibited ? Is it not, I pray thee, the subject of our sorrowes, the ransome of our sinnes, the Redeemer of the world, and the sole and onely Mediator, which in his owne person hath concluded a peace, and made a full atonement betweene the Lord and Man ? Is it not that Iesus Christ, which of God is made vnto vs, wisdom, and righteousness, and sanctifi-  
cation

Who it is that calleth grieued sinners vnto him.

Gen. 3.15.

1. Cor. 1.30.

Iob. 11. 39.

Col. 3. 10.

Col. 1. 19.

Mat. 3. 17.

*catson, and redemption.* He it is, without  
 doubt, and none other that calleth : vn-  
 to whom do thou resort, and thou shalt  
 finde a most plentifull Treasury and a-  
 bounding Store-house of soueraigne  
 and comfortable refection : Art thou  
*distressed* ? he can *comfort* thee : Art thou  
 in *miserie* ? he can *relieve* thee : Art thou  
 in *thraldome* ? hee can *redeeme* thee : If  
 thou art in *troubles*, he can *deliuer* thee :  
 If thou be *broken-hearted*, he can *binde*  
 thee : If thou be *throwne downe*, he can  
*raise* thee : If thou be *wandering*, he can  
*reduce* thee : If thou be *wounded*, he can  
*cure* and *heale* thee : If thou be *sicke*, hee  
 can *reconer* thee : And though thou bee  
 dead, yea stinking dead with *Lazarus*,  
 yet he can *reviue* thee. What canst thou  
 sue or seeke for, to thy good, whereof  
 in him thou canst not finde sufficient,  
 seeing (as the Apostle testifieth) hee is  
*all and in all things*, and in him all fulnesse  
*dwelleth* ? For mercy, he is so *compassio-*  
*nate*, that hee casteth none away that  
 come vnto him. In his suits so *gracious*,  
 that in him the Father promisseth to be  
 well pleased with vs. By his office so  
 powerfull

powerfull and so effectnall, that by him the Father hath appointed to reconcile all things to himselfe, and to set at peace, through the blood of his Crosse, both the things in earth, and the things in heaven. And yet, if all this cannot perswade thee, consider further, that hee is called *Iesus*, that is, a *Saviour*, euen to saue his people from their sinnes; be they neuer so great, neuer so many, neuer so filthy, his blood is of such vertue, that it taketh away, purgeth and purifieth them all. If all this cannot moue thee, consider further that he is a *Christ*, euen the soueraigne and sole Anointed of his Father, to be our *King*, our *Priest* and our *Prophet*. O blessed Name! Is *Christ* a *Prophet*? and why is this? but onely to instruct and teach me? Let me then heare thy cares, and thou shalt heare my comforts, against all the assaults and bitter drifts of sinne. I know that in the first sight of sinne, thou wilt exclaime and say, that thou art inwrapped in an endlesse Labyrinth of woes and miseries, and to finde out remedy therefore, thou perceiuest that it is not in thy power,

E

nature

Col. I. 20.

Mat. I. 21.

Christ is a  
Prophet.

Obiect.

*Answ.*

*nature* knoweth it not, *riches* haue it not, *man* cannot atchieue it, nay, the very *Angels* in heauen cannot performe it. Oh then, sayst thou, where is that vnsearchable *wisdome* that can *attaine* it? And where is the endlesse *reach* of that exceeding skill and policy, that can *instruct* me how to doe it? Though vnto *thy selfe* this bee *admirable*, to *nature* a thing *incomprehensible*, to *man* *vnsearchable*, and euen to the *Angels* *impossible*: yet doe thou not feare, neither be thou any whit dismayd: But remember alwayes, that though these things, both all and euery one, and a thousand more beside should faile thee, yet thou hast a *Christ*, euen an anoynted *Prophet*, that can and will helpe thee, can and will *instruct* thee, how thou mayst bee saued. In him dwelleth all *knowledge* and *wisdome* in her full perfection. Nay, he is *wisdome* it selfe, euen that eternall and euerlasting *Wisdome* of his Father. He is the *Angell* of the great counsell, that proceeded out of the hidden closet of his Fathers bosom. And what is then so abstruse and intricate, which hee is  
not



not able to attaine vnto? *Seeke* therefore and sue vnto him, and he will tell thee.

*Hearken* vnto him, he will teach thee to thy eternall comfort. But thou wilt say, All this I know: but what is that to the purpose? when *Christ* hath taught and told mee, am I then able to performe it? *I haue sinned* and offended a thousand fold: and on the other side, *God is iust*, and *iustice* must bee *satisfied*. And which way is it euer possible that such a wretched, sinfull and weake a creature as I should doe it?

I grant, indeed, *thou art of thy selfe unable*: but now looke back againe to *Christ*: and againe consider, that as hee is an anointed *Prophet*, as I told thee before, to *teach thee*: so he is also made a *Priest* vnto vs, to offer vp and present vnto his heavenly *Father* that all-sufficient and euer-pleasing *sacrifice* to God his Father, by vertue whereof (be our *sinnes innumerable*) yet with that one and onely *paiment*, hee resteth himselfe fully *satisfied* and *contented*.

And the more to assure thee hereof, it shall not bee amisse, to produce vnto thee

*Obiect.*

*Answ.*

*Christ is a Priest.*

Col. 1. 19.

Mat. 3. 17.

&amp; 17. 5.

Ioh. 19. 30.

thee the testimony and witnes of the *Holy Ghost*, and of *God the Father*, witnesseth both ancient and authentick enough, to content in this, or any other such like case. The *Spirit* speaking by the pen of his *Apostle Paul*, telleth vs, That it pleased the *Father*, that in him should all fulnesse dwell, and by him to reconcile vnto himselfe, and to set at peace, through the blood of his *Crosse*, both the things in earth, and the things in heauen. And the *Father* plainly hath giuen this testimonie of him: *This is my beloued Sonne, in whom I am well pleased.* To these you may adde the saying of the *Sonne himselfe*, who plainly affirmeth of himselfe, that hee came to giue his life, and to bee made a ransom for many. And to notifie vnto vs That all-sufficiency of this ransom, being ready to yeeld vp the *Ghost*, he affirmed that all was finished. A great number of such like places, to the same effect might be produced out of the *Booke of God*, but I hope these few will suffice to stop the mouthes of the gaine-sayers of this so comfortable doctrine. Such as were  
*stinged*

*stinged with serpents* in the wildernes, so long as they *looked downward* vpon themselves, and vpon their wounds, could finde *no comfort*, to the curing of their grieſe; but *caſting their eyes vpon the brazen Serpent*, at the commandement of God erected by *Moses*, they quickly had and *found recovery*: So we, so long as (being wounded by that sinfull Serpent the Diuell) wee cast our eyes and *looke vpon our selues*, and vpon *our sinnes* onely, wee can neuer finde any *release*. But if wee *lift vp the eyes* of our faith, and *looke vpon Christ Iesus*, that was lifted vp in sacrifice vpon the Crosse, as *Moses* lifted vp the Serpent in the wildernesse, we shall (out of doubt) finde therein a *present* and a *soueraigne remedy* against all the infections of our sinnes. For as it fared with the *Iewes*, before the time of *Christ*; that although they often sinned, yet it was not permitted to themselves, but the *Priest* must offer *sacrifice* to make the atonement: so neither is it in our power to satisfie God, against whom wee haue offended: but *Christ* alone is onely our *Priest*, to offer

Gen. 27. 23.

vp the *sacrifice* of satisfaction, to put away his Fathers wrath. And therefore also as *Iacob* in getting the blessing from his Brother *Esau*, was content to follow his mothers counsell, and to remit the mitigating of his fathers wrath (if haply hee were displeased) vnto her carefull policy: so we in treading the path and way to life and blessednesse, must be content, not onely to insist in that that *Christ* enioyneth vs; but also, for the satisfying of the wrath of GOD, for our sinne committed (which is not in our selues to doe) we must still depend on *Christ*, who is a thousand parts more skilfull and available to doe the same, then euer was *Rebecca* to content the humour of her husband *Isaac*. Insomuch as hee did not onely by his death once offer vp himselfe vnto God, a sweet smelling oblation to doe away our sinnes; but also by vertue of this his Priesthood, hee continually remaineth an earnest intercessor for vs; insomuch that hee no sooner seeth, as it were, a frowne of disfaueur, appearing in the countenance of his Father

ther towards vs, but straightway hee is ready to interpose himselfe, to appease the same, and to make a peace betwixt his Father and vs.

As touching the third office whereunto our Sauour is anointed, which is his *Kingly Office*, there is no small comfort to be found therein also. For although our *enemies*, so many, so great and mighty, doe continually and euery day bend & set themselves against vs, and like rauening Wolues, ramping & roring Lyons, most greedily gape and thirst after our *destruction*; yet hath hee (I meane our Sauour *Christ Iesus*) such a *Kingly, conquering and subdning power* giuen vnto him, that all our *enemies*, Sinne, Satan, Death and Hell, will they, nill they, must of necessitie stoope and be obedient thereunto. And therefore, what further scruple is there remaining, for which thou canst not find a soueraine medicine in this comfortable *Kingdome*, and royall souerainty of *Christ* our Sauour?

Doth *Satan* make claime vnto thee, or doth he plead a right & interest vnto thy

Christ is a King.

*Soule* ? Haue recourse to *Christ*. For though in thy selfe thou findest the *evidence* of *Satan* to be written with the sinfull letters of thine owne transgressions: yet in *Christ*, and in his death and bloudshed, thou shalt finde them razed and cancelled, and vnto him alone, to be signed and sealed from his Father, a sure and sufficient deed of gift as it were of thy selfe, and of thy soule, with sufficient warrant against *Satan*, and all his complices. In that our heauenly Father hath deliuered into this our Sauiours hands, such an absolute and powerfull authoritie, as that no power either in earth or hell is able to withstand: doth sinne incumber thee? art thou inwrapped in the chains therof, & bound with the gables of thine owne iniquities? Fly then to *Christ*, for hee it is that is able alone and onely to breake these bands in sunder, and to set thy soule at libertie. For being a *Michael*, as a mighty Captaine to subdue our enemies; hee hath power also to redeeme vs home, and to reduce vs from the feare of bondage. And as for death and hell, the fear-

fearfullest feares that euer were vnto the sinfull soule, there is no cause at all to feare them ; seeing that sinne, the sting of both, is by *Christ* so conquered and taken away.

But thou wilt haply say, These things I finde indeed to bee so as is said ; but yet to me it is not so. For these graces which you haue spoken of, belong to the righteous ; as for me, my sinnes as a mighty floud, haue ouerrunne my soule, testifying as a thousand witnessles, that these things doe not appertaine to mee ; but rather all those curses, threats and iudgements that are denounced in the Law.

Object.

Hereunto I answer, that you are altogether in one song, being, as it appeareth, intentiue wholly and onely on your sinnes, and nothing else. Was *Physick* euer ordained, I pray you, for him that is in health? Is *Chirurgery* appointed for him that hath no sores or wounds? Howsoeuer you iudge in this case ; *Christ*, I am sure, is of another iudgement, and telleth you otherwise ; that they which are whole, haue no need of the

Answer.

Mat. 9. 13.  
 Luke 19. 10

*the Physicion, but they that are sick: And that he came not to call the righteous, but sinners to repentance. And that the Sonne of man is come to seeke and save that which was lost. And doe you not remember that sweet compellation, lately mentioned, Come vnto mee, all yee that are weary and heavy laden, and I will ease you? Who are these weary? and who are the heavy laden? are they not (which was the third part I obserued in that call made by Christ) such as are tyred and overburthened with the heavy load and burthen of their sinnes? Yes no doubt. You see then, that it is not of any force or moment which you haue objected to the contrary. Again, consider I pray you, what was the cause that our heavenly Father did lay those three seuerall offices before touched on the person of his Sonne. Was it not for sinne, and that of vs that are his sinfull creatures? And was it not in the wisdome of God deuised as a remedy and recovery against our sinnes? If Adam had persisted and continued still in that purity and innocencie, in the which hee was first created,*



created, what needed *Christ* so to haue abased himselfe, and to haue suffered so many shamefull and cruell things as he did?

It appeareth therefore, that whatsoever *Christ* is vnto vs, it is all to take away our sinnes, to reconcile vs into the fauour of God, and to make vs with him inheritors of his euerlasting Kingdome. If sinne had neuer entred, no doubt, the greatest part of *Christs* office had beene frustrate and to no purpose. There is no cause then to alledge our sinnes as a cause to make his grace to be vneffectuall in vs, **vvhich** was the *first* thing whereunto it was appointed, entered and tooke effect. And therefore we should rather thus reason & dispute to the contrary: *I am a sinfull* and a great transgressor; *Christ* on the other side is a *Sauour*, to *save his people from their sinnes*, and therefore I know and am assured, that the fruit and effect of his precious bloudshedding doth appertaine and belong vnto *me*.

To that which hath been heretofore said in this behalfe, I may adde the saying

1.Tim.I.15

Esay 53.5.

ing of the Apostle, *This is a true saying, and worthy of all men to be received, that Christ came into the world to save sinners.* Of the Prophet Esay, affirming that *he was wounded for our transgressions, and broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: and many such like places to that same effect: but I hope these shall suffice.*

## CHAP. VI.

*Against the assault of the weaknes and want of Faith.*

Obiect.

Esay 61.1.

**B**Vt here it is commonly objected by the person thus *disquieted and troubled in minde:* Indeed these things I doe know and confesse to bee so: but yet I remember what is also written, that is, that although *Christ* came to be a *Saviour* and a *Redeemer* vnto sinners, and was indeed sent to *preach good tydings vnto the poore, to bind up the broken hearted, to preach libertie vnto the captiues,*

sines, and to them that are bound the opening of the prison, to comfort all that mourne, to cloath them with the garments of saluation, & to couer them with the robe of righteousness, yet in them onely shall this his comming and death be effectually, which by a true and a liuely faith take hold and depend vpon him. For it is written: *So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish, but haue everlasting life: but as for those which haue not faith, it after followeth, that they are so farre from grace, that they are cōdemned already, because they beleue not in the onely begotten Sonne of God.*

This assault, although for the most part it neuer ensuech after the assault of sinne before touched; yet it is diuersly disposed, in respect of the *diuers subiects* wherein it worketh. For *some* are such as are but newly begunne to be regenerate and renewed, in whom faith doth but *beginne* to take roote, and to bee sowed and ingrafted, and these hauing lyen alwaies beforetime, as it were dead

in

*Iob. 3. 16.*

*Iob. 3. 18.*

2. Sorts of men assaulted with the want of Faith.

1. The newly regenerate.
2. More ancient Christians.

in sinne, haue neuer felt to their knowledge, the liuely pulse of faith at any time to beat within them.

And againe, *others* there be, that being *before called*, and being indued with the gift of faith; yet the *flesh* resisting against the *Spirit* and the *spirituall graces*, remaining for the time both *dull* and *weake* in them, they seeme to haue cleane *lost* that which they had before, and thereupon fall to *doubting* and *distrust* within themselues, as though their faith were but a *dead faith*, which seemeth for the time, to bee so quickly wasted and decayed. Against these *two* *seuerall* *estates* of men, wee are to apply *seuerall medicines*, as is most conuenient.

*First*, touching him that is but *yong* and very *tender in the womb of regeneration*, and not fully formed and become a renewed creature in *Christ*: No maruell if he thinke strange of this distrust within himselfe: or if that he complaine of the *weaknes* and *want of faith* in himselfe. For you must vnderstand, that hee that will *goe to heauen*, for the most part must passe by *Hell gates*: that is, through the gulfe

gulf of deepe despayre. For though some, I grant, may seeme to haue a *quiet conuersion*, and an *ease* trauell in their *regeneration*: yet others, no doubt, with much *struggling* and greater *difficulty* doe attaine the same. So that as the woman, that with great paine, and much adoe, hath deliuerance of the burthen of her wombe, seemeth to hazard both her selfe and the fruit of her wombe also: so hee that thus trauelleth and laboureth in his *new birth*, till faith be fully framed in him, in struggling against sinne, is oftentimes cumbred with such bitter and sharpe combate, that he thinketh himselfe to bee in extreme danger, and iudgeth his tender yongling faith, to be dead indeed, and to be, as you would say, none at all, because hee findeth and feeleth not a present and euident *motion* of life appearing in it.

In this sort of men so distrustfull of themselves, the *cause* (as I haue often found it) of this *distrust* and *suspicion* of the want of faith, is the *lacke* of the *knowledge* of the *cours*e and *order*, that  
God

The conuersion of some is much more quiet and free from struggling then others.

The cause is a suspition of the want of faith, &c.

*God taketh and vseth in our regeneration, which is, first to humble vs, that he may exalt vs, and to abase vs in the sight of our infirmities, that afterwards, step by step, in his time appointed, hee might raise vs vp againe vnto an vndoubted trult, and assured hope in him. Wherefore, that the remedy against this distrustfull wound of despayre, may be the better prepared; let vs first consider the course and order of Gods vocation, in singling out those from the world, in his time, whom he before all times, in his eternall purpose hath ordained and appointed vnto life.*

The course  
and order  
of Gods  
call to be  
considered  
1. The  
time wher-  
in.

*In this course and order of Gods vocation, we are first to marke and consider wel the time, wherein he doth vouchsafe to call. For wee must obserue, that he calleth not all at once, and at one instant together: but hee calleth some sooner, some later; some in the morning, euen in their infancy and prime of yeres; some about the third houre and in their youthfull dayes; some at the sixth houre, euen in their strength and manhood: But others againe at the sunne-set, as it were,*  
and

and declining of the day, euen when they grow neere to their end, & approach to their graue. God as it appeareth called *Samuel*, when he was but *yong*. *Iosiah* also that good Prince seemed to be reclaimed from the world, and singled out vnto the Lord, when as yet hee was but *eight yeeres old*. *Iohn Baptist* was a sanctified vessell, euen from his *mothers wombe*. But *Paul*, as is euidently to be proued, was reclaimed, being growne to *greater yeeres*: So was *Zachens*, and infinite other recorded in the Scriptures. But *the thiefe on the Crosse*, though by the course of nature hee might haue continued a longer time, yet had his calling, when as the *Sunne* of Life was almost *set*, and night of death beganne to arise vpon him. This maner and order *G O D* hath and still doth vse, not that he is not of power to alter and change the same; but because it is his owne will. And in this doing (wee must marke) hee doth not so much respect what he *can* doe, but rather what is *most conuenient* for the better manifestation of his mercy, and the aduance-

F

ment

1.Sa.1.2.

2.King.22.

Luke 1.

Act. 9.

Luke 19.

Luke 23.

ment of his glory in the Vocation and Calling of his Elect and chosē. And therefore *some* hee quickly *preuenteth* with his *grace*; *some* againe he suffereth to *runne* a long time in the *race* of *wickednesse*, and to *wallow* and *soyle* themselves in the *beastly sinke of sinne*, and yet afterwards *reclaimeth them* home vnto himselfe, that so in both, hee might declare and shew forth the bottomlesse depth of his exceeding loue and fauour toward those which are his.

No man  
can cer-  
tainly con-  
clude a-  
gainst him-  
selfe, that  
he is a  
Castaway.

From the which difference of times in Gods *calling*, and *regeneration* of his chosē children, ariseth this generall *doctrīne* of exceeding comfort, that *no man*, of *what estate* so euer hee be, can at *any time*, in regard of his *supposed defect of faith*, *peremptorily conclude against himselfe*, his *owne damnation*, and say of a *certainty* that he is surely a *Castaway* and a *Reprobate for euer*: No, though for the time, he seemeth to himselfe to be as it were, not onely to be newly entred, but euen to haue some long time continued in the state of reprobation. For it is one thing, to be *in mans indgement* in



in the state of Reprobation, and another by *Gods Decree* of Predestination to be a Reprobate, and one that is for ever castaway. For the very *Elett* and chosen children of God, if we respect only the *outward appearance* and will, be ready to give out our sentence & iudgement thereby, vntill such time as they be regenerate, effectually called, and borne againe by the Spirit of God, may be said to be in the *state of Reprobation*: that is, to be such, as for the present haue gone further, nor made any further progresse in the wayes of life, then hath he which is a Reprobate indeed. And for this cause, they may be said to be in the *kingdome of darknesse*, and to be aliens, strangers, yea enemies to God. But on the other side, if wee haue respect vnto the certainty and truth of *Gods decree*, which standeth firme and sure for ever: they can in no wise be said to be so reprobated, and quite cast away from the hope of grace; because that in respect of the said Decree, they are chosen and elected vessels vnto life, and such as shall be partakers of mercy,

F 2                      though

though as yet, the fruit thereof in the grace of their regeneration, doth not begin to worke and be effectuell within them. So that, though in the *secretie* of Gods Decree there is a distinction and difference made, and some are *vessels of mercy* prepared vnto honour; some *vessels of wrath*, appointed vnto dishonour; some are to bee *partakers of life eternall*; some contrariwise to be *partakers of death euermore*: yet to the *iudgement of man*, within himselfe, vntill such time as hee is *regenerate*, and hath the testimony of the Spirit, to testifie and auouch vnto his heart and conscience, though hee be in the secret purpose elected; yet for the time, I say, hee shall find small or no difference betwixt himselfe, and those that are Reprobates indeed, euen in the foreknowledge and counsell of God. Which *indifferencie* of the estate of the Elect and Reprobate, (before the time of regeneration) ioyned with the *uncertaine* and vnkowne time of the Lords calling, is a great reason, why that, though the man regenerate and renewed, may bee assured

sured of his saluation: yet may he not in defect of faith, and other graces of regeneration, conclude his owne condemnation, and say that he is for euer reprobated and castaway. For that, hee hauing yet a time and space to liue, bee it neuer so short a moment, the Lord may therein call him home, and gather him vnto himselfe. The *child* cannot say that he is condemned, because hee hath not faith: because that when hee commeth to mans estate, the gift of Faith may be imparted vnto him. Neither *hee that is at mans estate*, because that in his old age hee may be receiued. Neither yet hee, whom *old age* hath wearied: because that, if in health hee finde it not, yet in the last houre, and vpon his death-bed, the Lord may bestowe the same vpon him, and supply his want.

Wherefore, seeing that our *vocation* and *effectuall calling* (though in secret knowledge of God it bee certainly dated) in respect of vs is most vncertaine, whether it shall be when wee are yong, or when wee are old; whether this

day or the next; this moneth, or the next yeere: surely the state of the *present time*, wherein wee finde and feele our selues, can be no sufficient Argument to reason and conclude of that, which we can tye or limit vnto no certaine time at all.

For what reason, I pray you, were it for a man to say, I haue liued these twelue or fourteene yeeres, and yet am not called, and *therefore* I am a Castaway? Or I haue liued twenty, thirty or forty yeeres, and yet I finde no faith, and *therefore* I am condemned? Or I am old, weary, weake, sicke and feeble, I doe looke euery houre to dye, I am vncertaine of my life for an houre, or a minute of an houre, such is ming infirmities: and yet I finde no comfort of my Calling: and *therefore* I shall not be called at all? As though God were bound of dutie, to order things according to our prescription: or that either he were not able; or else were vnwilling at the last gaspe, to giue vnto thee greater mercie, and more euident testimonie of his grace and fauour towards thee, then he did

did all thy life before. Let not any man presume to *prescribe* vnto the Lord what hee should doe, or in what *time* and *manner* hee should doe any thing; his own *wisedome*, and his owne *will* and *power* are *sufficient* in this behalfe. Neither let any man whartle at, and *why* out the case with God; saying, *Why* doth he thus deferre the time, and put off the comfort of his elect and chosen? It is not meet, that the seruant should pry so farre into the closet of his Masters secrets. And who can reach, or who is able or meet to search out the depth of his eternall counsels? Rather lay thine hand vpon thy mouth with modesty, and be it soone, or bee it late, doe thou still obediently depend vpon the Lords good will and pleasure, which then shall take effect, when as it seemeth to his *wisedome* most conuenient.

Were it therefore granted, which is so much presumed, in the wauering and doubting soule, that it were for the present vterly destitute, and had no *faith* at all: yet this is no reason for a man to

2.  
The man-  
ner of our  
Calling.

proue himselfe a Reprobate : because that no man in such a case can in this life peremptorily conclude, that hee is a callaway, as hath been before shewed : though on the contrary, the man *regenerate* may be *certainely* assured of his *saluation*, euen while he continueth in this life.

*Secondly*, the *manner* of our *vocation*, both in respect of *Gods working*, and our *feeling*, must be next considered. For the ignorance hereof, maketh many, euen in the very working and spring of life, most of all to dread and stand in feare of death : and in the very *breeding* of *Faith*, to call in question, and stand in doubt of the want of *Faith*. We must therefore here note and marke, that *God worketh* herein ; but *not in all men alike*. For though some rather then others, haue and finde more *quicke* and *cheerefull conuersion*, in that they finde not such troublesome conflicts within themselves, by reason of the shortnesse of the time : yet others he leadeth on softly, and step by step, as it were in the worke of their conuersion. So that they

they may seeme to put a greater difference and a longer pause betwixt the two severall and generall points in their regeneration, that is, their *humiliation* in regard of sinne, and of the *Law* : and their *exaltation* in regard of *faith*, and *feeling of the grace of God in Christ*. This *humiliation* therefore resting a longer time in the sinfull soule, doth breed the greater conflict, and bringeth forth a farre stronger combate, because the time and space is greater, wherein hee hath to consider of the fearefull and dangerous condition of his own estate, being thus (as is sayd) humbled in regard of *Sinne* and the *Law*.

And the *reasons* are : *First*, because that the man so *humbled*, doth not remember, that God thus worketh in his servants by degrees, and not all at one time and in one instant. And therupon the troubled soule is ready to object and alledge, I have been and continued a long time vnder the fearefull curse and terror of the *Law*, by reason of my great wickednesse, and my soule is humbled and abased euen vnto the hell,

and

*Humiliation.*

*1. Reason.*

*Object.*

and yet I finde or feele no comfort, and therefore surely my case is hard and dangerous, and I can be none other but a Castaway.

*Ans.*

This *reason*, or rather *obiection*, were of some force indeed, if it could be certainly prooued, that God effecteth all at once, and that he neuer putteth any time and distance betwixt these two points of mans conuersion, namely, his *bumbling* and his *exaltation*. But seeing that it is euident, that there is a time betwixt his *wounding* and *curing*, his *striking* and *healing*, his *abasing* and *raising* vp againe, it may very well bee answered, to the cheering and refreshing of the broken and contrite soule, that this *reason* cannot bee in any part sufficient, to breed in any, despaire, though *Satan* set neuer so faire and goodly a glosse vpon it. And therefore, whensoever *Satan* beginneth to assault and set vpon any man in this manner, let the person so assaulted, cast vp the eyes of his mind, & fix his meditations vpon this course of God, which hee vseth in mans conuersion, and learne withal to put in practice,



Etice, the rule of *David*, a man after Gods owne heart : *Hope in the Lord, expect his leisure, and he shall comfort thine heart.*

*Psal. 27. 14.*

But heereupon the troubled person so disquieted in minde, will gather and say vnto mee : How can these, *despaire* and *faith*, *terror of wrath* and *peace of conscience*, *fear of iudgement* and *hope of mercy* agree together, being in nature and in effect so contrary and repugnant the one to the other ? this appeareth to be a thing impossible. For as these three latter (that is) *faith*, *peace* and *hope*, are incident indeed to the *Elect* and chosen of God : so on the contrary, the three former, *despaire*, *disquiet of conscience* and *fear*, doe appertaine to the *Reprobates*. And these I doe finde within my selfe; and how can it then any otherwise be, but that I am a *Castaway* ?

*Obiect.*

I omit to repeat what before hath beene sayd, that no reason can conclude a man in this life vndoubtedly to be a *Reprobate*. And to this present *Obiection* I answer : If thou wert (I say) skilfull and acquainted (whoever thou be) with the order vsed by God in mans  
conversion,

*Answ.*

*conuersion*, thou wouldest neuer thus haue reasoned. For God, as is euidently by sundry *examples* to be prooued, *first humbleth, and then exalteth; first maimeth, and then healeth; first breaketh, and then bindeth.* Peters auditors, as we reade, were *first pricked, and then were cured.* Mary Magdalen was *first humbled, and then obtained mercy.* And Manasses was *first terrified, and then restored.* So the children of God, in respect of their humiliation, by reason of their sinne, and the curse by the Law denounced against sinne, may haue in them *these three, despaire, disquiet of conscience, and feare:* But on the other side, in respect of their *exaltation*, by the feeling of the grace and fauour of God in Christ, they may haue in them *the other three, faith, peace of conscience, and hope.* And (all this notwithstanding) the same person, no doubt, the true seruant of the Lord, and a chosen vessell of God. So that as thou seest, this thy *reason* may very well bee retorted vpon thine owne head, and that to thine exceeding great *consolation and comfort.* If therefore

fore thou be *broken*, if thou be *afflicted*, if thou be *humbled*, be not dismayd, but be of good comfort, the Lord will *bind* thee, he will *comfort* thee, hee will *raise* thee. God (saith the Prophet *David*) is *neere vnto them that be of a contrite heart*, and will *saue* such as *be afflicted in Spirit*. And again, *A contrite and a broken hart*, O Lord, thou wilt not *despise*. Again, *Cast down your selues before the Lord*, and he will *lift you up*. For comfort is appointed vnto them that *mourne in Zion*: To *give them beauty for ashes*, the *oyle of ioy for mourning*, the *garment of gladnesse for the spirit of heavinesse*, that they might be *called the trees of righteousness*, the *planting of the Lord*, that he might be *glorified*: Comfort therefore your selfe with these promises, which (as *Peter* teacheth) in due time shall be performed.

*Psal. 34. 18.*

*Psal. 51.*

*Jan. 4. 10.*

*Esa. 61. 3.*

Another reason ariseth from *ignorance of the end of Gods working* in this sort as hath beene sayd, ioyned with the consideration of his mercies promised to his Elect and chosen. For thus the *despairing conscience* reasoneth:

2. Reason.

Obiect.

Is it a thing euer likely, that God, which hath promised such exceeding mercy, and so great fauour and grace to his elected children, should deale thus *roughly*, and in such rigorous and extreme manner with his seruants? Or would he euer thus haue wounded me with the fearefull arrowes of despaire and dread, had I not beene indeed a Reprobate?

If Gods *rough* dealing (to vse thine owne manner of speeches) in the handling of his seruants, had none other end then despaire; and, if this were the only marke, whereat God in this doing doth aime, the reason surely had some force. But this is not the end which God respecteth in this manner of his doings. For in this point, he is affected, as the *Chirurgion* and *Physician* are affected towards their Patients. The one launceth, cutteth and openeth the *wound* or sore more wide, not with intent to enlarge, but in fine to lessen, heale and close vp the same. The other giueth vnto his *Patient* a *purgation* so strong, as for the time it maketh him more *sicke* and *diseased*.

*diseased* then he was before, but yet with this good purpose, thereby to *reco-uer his health* : So in like manner God maketh the wounds of our sinfull souls, for a time, to gape wider, and giueth vs such a strong compound of the consideration of sinne, the Law and Iudgement, that (for the time) we are driuen into greater agonies, yet all to this end, that hee might heereby fully heale vs, and wholly recouer vs to a perfect health in *Christ*.

And heere let not any man demand the *question* (seeing this is so apparant) why God dealeth (as you terme it) so *roughly* and extremely with *some*, and more *mildly* with *others*. For it is not because he lesse loueth *some*, then he loueth *others*, or lesse pitieth *some*, then he pitieth *others*; as though in this dealing hee were more fauourable to *some*, then he is to *others*. For the *Physician* may be equally and like affected vnto the good estate and health of all, though in curing all, he vseth *not the same medicines*, and measure of medicines in their recouery. And so it is with Gods dealing

ling towards vs. Therefore though we finde that *God* doth deal with *vs* more *roughly* and *sharply* then he hath done, or doth with *others* in their conuersion: yet let no man take this vnto his heart, as a cause of distrust of the loue and fauour of *God*, which worketh all according to his owne will and pleasure, and in such manner, as to his wisdom appeareth best and most behoouefull for his seruants, and for the aduancement of his owne glory. *Experience* teacheth vs, that although the *Chyrurgeon* healeth some wounds with a gentle plaster, yet hee thinketh good to deal with some more sharply, that they may bee soundly cured. So *God*, in curing sinne, though all the wounds therof are deadly, yet some are more open then others, some more inward and infectious then others, and must therefore of necessity be searched deeper, that our conuersion may be the perfecter. In this case therefore let vs be contented to subiect our selues to the will of *God*, who (as I haue said) doubtlesse disposeth all to the furtherance of his glory, and benefit of his children,

children, and that after one sort with one, and otherwise with another, and not alike with all in their conversion, and yet so with every one, as in his wisdom, hee seeth to be best and most effectuell for the accomplishment of their saluation. But this in generall.

CHAP. VII.

*Of speciall things in mans conversion.*

2 **I**N more speciall, in the course and case of mans conversion, is matter so hard and difficult to be discerned and iudged, and faith in such sort groweth and creepeth on in the hearts of man, that though the truth therof be in the heart, yet because it doth not liuely manifest it selfe by plaine effects, wee are not able to discern and know it. For as the corne chitteth, and continually groweth in the earth, and wee see not how, neither are wee able, at the first shew, to make a difference betwixt the good corne and grasse, and yet notwithstanding

withstanding, the corne is in it selfe corne indeede: So *faith*, when it is first hatched and begun in our hearts, commeth forth in such sort, that it cannot easily be descried and discerned of vs, whether it be *true faith* or no, vntill such time, as it be so growne to a head, and hath taken such root in vs, as that it *beginneth* openly to shew forth some vndoubted fruits and effects thereof. Whereupon it commeth to passe, that the *distressed conscience*, vnacquainted with the seuerall effects and fruits of *faith*, and with the nature thereof, before it commeth vnto 'full perfection, stammereth and staggereth in doubt thereof, as though he had no *faith* at all. Wherefore I thinke it necessary, that we further consider of certaine *particulars*, worthy obseruation in the *course* and *order* of mans *conversion*.

I.  
His ignorance is expelled, and knowledge increased.

First therefore wee must know in mans *effectuall conversion*, that as man by the fall of *Adam* is vtterly blinde and ignorant of his owne estate (for *his foolish heart is full of darknesse*;) so the *holy Ghost*, by his *inward operation*, ioy-  
ned



ned with the *outward ministry* of the Word, expelleth the *mists of ignorance*, and in stead thereof he placeth the *light of knowledge*: And this either in respect of *man himselfe*, setting before him the danger of his owne condition; or in respect and regard of God, and this in a *double manner*: For as there are *two parts* of the Word, viz. the *Law* and the *Gospell*: so by the *one*, God is made known vnto vs, as a *Iudge*, full of wrath and anger against such as haue sinned and transgressed against his *Law*: And by the other, that is, the *Gospell*, he is revealed vnto vs as a most *loving Father*, full of grace and mercy in *Christ Iesus*. And thus farre the *Elect* and *Reprobate* may goe both together: For the very *Castaways* haue a kinde of *knowledge* of the *Law* of God and of his *Gospell*. They *heare* and *know* what curses God hath threatned in his *Law*, and thereby perceiue what is the fearefull and dangerous estate of sinners, to whom the same curses, by the sentence of the *Law*, are due: And therefore oftentimes they are found to quake and tremble thereat.

*Mat. 13. 20.**Heb. 6. 4, 5.*

as appeareth by diuers *examples* in the Scriptures. Yea, they *know* the Gospell also, how that *Christ* came into the world for a redemption for sinne: In-  
 somuch that oftentimes, with the bare and naked knowledge of it, they seeme to haue some ioy, though it be but momentany, which in the *parable of the seed*, is called *the receiuing of the Word with ioy*, and by the Apostle to the *Hebrewes*, *the tasting of the heavenly gift, and of the Word of God, and of the powers of the world to come*. But heerein they may very well bee compared to a man that aboundeth with *melancholy*, who ioyeth and delighteth himselfe in the very thought of those things, which are vnlikely, and which hee neuer looketh should come to passe, and so his ioy vanisheth. So these men in a bare conceit and a naked knowledge for the time, doe seeme to ioy and solace themselves, in the Word & promises of life, which notwithstanding doe not concerne them, and so their ioy quickly vanisheth and falleth away, as though it had neuer beene.

After

After this *knowledge* in some measurable sort effected, as shall bee thought in the wisdom of God conuenient, then groweth the *application and vse of the same knowledge*, according to the two parts thereof, the *Law* and the *Gospell*.

First, when a man *findeth*, in the *Law*, the anger and curse of God against sin, and *conferreth* the things forbidden in the *Law*, with his *owne life* and actions, hee *concludeth* straightway, either the *safety*, or the *danger* of his *owne estate*. And this I may rightly terme a *legall conscience*, wherby through this *examination*, so made of his actions, and assuming the same, either by *affirmation*, or *negation*, vpon the generall sentence of the *Law* before discerned, a man in himselfe is either *acquitted* or *condemned*, in regard of his deeds before the sight of God.

Vpon this *examination* ensueth also the *pricke of conscience*, which is a continuall and fearefull remembrance of their sinnes, and of their dangerous estate through sinne, troubling and disquieting the minde with often feare

2.

His application & vse of his knowledge.

The pricke of conscience.

and horror of Iudgement : and both these are found to be incident both to the *Elect* and *Reprobate*, though in both, they be not accompanied with the like effects. And this *pricke and sting of conscience*, is the thing which disarmeth the *weake Christian*, that is not to the full renewed, of all hope and comfort, while he is too much bent vpon it, and intentiue in it. And so much the more, because that finding this to be a thing, whereby hee is assimilate, and made so like vnto one that is indeed a reprobate, he is not able to finde out the oddes, nor to make the difference that is betwixt them.

3.  
Sorrow &  
mourning  
for sin.

3. Vpon this application commeth a *sorrow and fearefull mourning for sinne*; but not so much in regard of the *nature* and *filthinesse* of the *sinne* it selfe, that is committed; Or of that gracious *God*, whose maiesty he hath through sinne so grievously *offended*; as in respect of the *fearefull curse* and *Iudgement* which hee seeth to be annexed as a penalty and punishment due vnto his sinne. And thus farre the *Law*.

Being

Being thus trained by the *Law* (which is indeede a *Schoole-master* to lead vs vnto *Christ*) wee then come to the *Gospell*, containing in it the most comfortable promises of *mercy* and life in *Christ Iesus*. In the which *Gospell*, as all the promises therein contained, are onely made and indented with those, for whom *Christ* poured out his earnest prayer and supplication before the time of his *Passion*, that is, his *Elect* and *Chosen* : So the true vse and application of the same, is onely proper and peculiar vnto them. Our *knowledge* therefore, by the working of Gods Spirit in vs, finding in the sayd *Gospell*, the mercy and grace of *God* in *Christ*, to be all-sufficient to the curing of the deadly wounds of sinne, in those which with a true and a lively *faith*, doe stay and rest themselves vpon his death & *Passion*, and the merits, vertue, and power thereof, it beginneth thus to make the vse, and to apply the same.

First, from this *generall knowledge*, the conscience beginneth againe in more *particular*, to conclude vpon it selfe,

G 4

though

Gal. 3. 24.

Ioh. 17. 20.

I.

A weake application of the promises of the *Gospell*.

though at first I grant somewhat *weakly* and doubtingly, with condition in this manner: Seeing God hath promised thus to bee mercifull vnto all in *Christ*, that *haue faith*, yea, and that without exception, that he therefore, (though in himselfe a sinfull creature, and a breaker of the Law) findeth that he should be partaker of this grace, if hee could attaine to the gift of *faith*. This then, as appeareth, is first found and accepted in the *Gospel*, by the sinfull and abased soule, for his consolation and comfort, that as there is by the *Law* a curse and *beauy Iudgement* due for sinne: so there is a *help* and *remedy* to be found in the *Gospel*, whereby hee may be perfectly cured and restored, if he were able to attaine vnto it.

2.  
A godly  
sorrow.

2. When he perceiueth this *remedy*, reuealed by the *Gospel* to be in it selfe so full and *all-sufficient*, and considereth well thereof, both in the *originall*, that is, the *mercy* and *longs* of God, and also in the *manner* of it, which was the *death* and *bloud-shed* of the best-beloued and onely *Sonne of God*: then he beginneth againe.

again, through this glasse: to behold sinne in the vgly visage therof, and thereby is constrained to mourne and sigh afresh, for committing of that, which could not by any meanes bee purified and clensed; but by the *precious blood* of that immaculate Lambe of God, *Christ Iesus*. And this mourning the Apostle iustly calleth a *godly sorrow*. Which though indeed it be a part of *true repentance*, in the truth and nature of it, and therefore an *effect* of it: yet because *Faith* is as yet but yong and weake, and cannot be so easily discerned in the fullness of her motion, it hath so many sparkes of *doubting* and *distrust* in the grievous appearance of sinne, that the broken-hearted Christian, being thus pricked and perplexed, hath nothing more common and vsuall in his mouth, then *condemnation*. Yea withall, sometimes hee groweth so extreme and outragious in these distrustfull passions, that no reason can satisfie and perswade him for a time, but that hee wanteth *Faith*; though indeed, hee haue the *truth of faith* shewing it selfe

2. Cor. 7. 9.

3.

A hatred  
& lothing  
of sinne.

A desire  
and long-  
ing after  
the right-  
eousnes  
of Christ  
Iesus.

4.

A taste &  
comforta-  
ble feeling  
of the  
grace of  
God.

selfe in the fruits thereof within him.

*Thirdly, Faith* now (as I haue said) hauing brought forth *this godly sorrow* to this end, that so wee might be truly *humbled*: though for her weaknes (being but lately sprung) it is not able to keepe it vnder measure, yet by little and little it groweth to some ripenes: And therefore next vpon, or rather iointly with this mourning, it breedeth *a hatred and lothing of sinne*, that is so filthy and odious in the sight of God, and so pernicious and dangerous vnto man, and planteth *a desire and longing after the righteousness of Christ Iesus*: And therefore is greatly encouraged to approach and draw neere vnto the Throne of Grace, and to call and cry vnto God for mercy. And all these are the notable and vndoubted *fruits of Faith*, and most certaine *arguments* and euident *tokens*, that true *faith* (although not in her full perfection) is surely seated in the heart of him that hath them.

*Fourthly*, after all these, they grow by little and little to haue some *taste and comfortable feeling of the grace of God*, impar-



imparted to them by the inward working of Gods Spirit: Inſomuch that eue-  
ry day more and more they grow to  
conquer & ſubdue the deſpairing thoughts  
of the fleſh, and the motions thereof:  
And the comfortable influence of the Spi-  
rit, ſeemeth eue-ry day more then other,  
to haue a larger and freer paſſage in the  
chamber of their hearts, in teſtifying  
vnto them, the grace of God, in the  
free remiſſion of ſinne, and the perfor-  
mance of the worke of their Adoption.

Fiſtly, after all theſe, enſueth that full  
aſſurance and moſt notable effect of  
Faith, euen the very peace of conſcience:  
For that now they are aſſuredly and  
fully reſolved, that all their ſinnes are  
waſhed away in the bloud of Chriſt; that  
by his death, the wrath of God is ap-  
peaſed, their ranſome paid, the righte-  
ouſnes of Chriſt, by imputation made  
theirs, the feare of death and hell aboli-  
ſhed, and life eternall purchaſed.

After this doctrine, in the courſe  
and manner of mans conuerſion thus deli-  
uered; let vs now returne againe vnto  
the broken and afflicted ſoule, which  
doubteth

5.

Peace of  
conſci-  
ence.

Weake  
Chriſtians  
doubt they  
haue faith;  
becauſe  
they finde  
it not to  
be ſo ſtrōg  
in them-  
ſelues, as  
they per-  
ceiue it to  
bee in  
others.

doubteth of the *want of faith*. And withall let vs see, and list the *reason*, why hee thus despayreth of his faith, and thinketh and perswadeth himselfe that he hath no faith at all. His *reason* is this: Because hee doth not finde within himselfe as yet, that *certaintie and full assurance of saluation*, which he seeth and perceiueth to be in *others*.

This *reason*, although it seeme to him very *strong*, yet in it selfe it is but *weake*, and beeing thoroughly examined, cannot hold nor stand for good. For this *full assurance*, whereupon he groundeth his reason, is not *Faith*, as some haue defined faith (saying, *Faith is a full assurance*;) but rather one notable and vndoubted *effect* of faith: And yet not alwayes so attending vpon faith, as though it should continually bee there evidently scene, where faith is seated. For a man may haue *true faith*, and yet *not feele this full assurance*. And my reason is, because this *assurance* is *not the first effect*, that faith euer bringeth forth in the heart of man, when it is begun to be ingrafted in him: But it hath *ma-*

ny other excellent effects precedent and going before it: As the true and hearty mourning for sinne, that earnest loathing and hatred of sinne, and a thirsting and longing after righteousness, &c. which are often found in the Elect of God, before such time as they receiue this calme and peace of conscience and ioy in the Holy Ghost, by the full assurance of their saluation.

Now to proue these to be the fruits and attendants of true faith, the rather to qualifie and allay the sharpe and bitter combate of the troubled soule; let vs diligently consider

First, the principall efficient cause and worker of this sorrow and mourning which I spake of, is the Spirit of Regeneration and Adoption. For this cause, the Apostle calleth it a sorrow that is of God, 2. Cor. 7. And the Spirit is said, Romans 8. to pray in vs with sighs, that cannot be expressed. This Spirit is onely had and retained of vs by the meanes of Faith, For it is receiued, and dwelleth in our hearts by faith, Gal. 3. 2. Whereupon it also followeth, that of necessitie, it can none

I.

2. Cor. 7. 9,

10.

Rom. 8. 26.

Gal. 3. 2.

none otherwise be, but where this earnest *sorrow*, and earnest *loving* and detestation of sinne is found, there also faith should be ingrafted: Because otherwise, this *Spirit of Adoption* which effecteth these in vs, could not be entertained in our hearts.

2.

*Psal.* 51.

Secondly, this *sorrow*, which otherwise in regard of the subiect is called a *contrite and broken heart*, is said to be a *sacrifice of God*, and such an one as hee will not despise. And how could this be, that it should bee a thing so acceptable in the sight of God, and so well accepted of him, if it did not proceed, and come of *Faith*, seeing that (as the Apostle testifieth) *without Faith it is impossible to please God? And, Whatsoever is not of Faith, is sinne.*

*Heb.* 11. 6.*Rom.* 14. 23

3.

*Math.* 9. 6.*Gal.* 3. 9.

Thirdly, touching that other *affection*, which is the *longing after righteousness*; *Christ* telleth vs, that he is *blessed*, that *hungereth and thirsteth after righteousness*. And how is it possible, that any should be *blessed* that haue not *faith*? For it is of *faith*, that wee are *blessed* with *faithfull Abraham*.

Let

Let vs therefore now returne this reason of the distressed person back againe vpon himselfe with aduantage, and greatly to his comfort. Thou sayst thou art *broken* with the sight of *sinne*, thou *hatest* it, and thou desirest to bee freed and vnburthened of it, and longest to *feele the comfort of the Spirit*, to leale vp vnto thee thy saluation: And yet thou canst grow to no certainty within thy selfe, but remainest still doubtfull of thine estate. Wilt thou therefore say thou hast no *faith*? Nay, I rather infer, that thou hast a *faith*, and that the *Spirit of Adoption* hath already laid the claime, and giuen the earnest penny vnto thy heart: Not because thou art not *assured* (for be it farre, that I should so reason) but because that though thou hast not this; yet I finde the *other tokens* and arguments of *faith* to be sealed in thy soule: In that thou art found thus heartily to *mourne* vnder sinne, that thou *lovest* and *detestest* thy wickednes, and doest so earnestly *desire* to be *cloathed* and *inualed* with the garments of *Christs* righteousness; whereby thou maist

maist appeare righteous in the sight of thy heauenly Father.

For further prooffe of this mine assertion, & for our better instruction; let vs vse an *instance* or two euen in common reason. The *grafi* that is newly and of late planted, it hath so farre increased; that it hath brought forth buddes and leaues, but as yet no fruit: If now the question be demanded, whether the graft be dead or not; euery one which hath but common sense, will answer, that it is not dead, but hath a life, though as yet it hath no fruit, but only a shew of leaues and blossomes. If againe it be demanded, how it can be, that it should effect these two, and not the fruit: the answer will be, that it is not necessary; because these by the course of nature are precedent, and goe before the other. And therefore these, that is, the leaues and blossomes may be, and the plant by them may be surely knowne to haue life; though the other, that is, the fruit, be not yet effected. So say I of the *plant of faith*: Although it hath not as yet the fruit of full assurance, shewing forth it selfe:

selfe: yet it hath the blossomes (that is) the sorrowing for sinne, the hearty detestation of sinne, and the earnest loue of righteousness. Is this *faith* now dead? or is it not at all, because it hath not yet brought forth this notable effect of certainty and assurance? God forbid. But seeing it hath these other effects, so manifestly appearing; wee may assure our selues, that we haue a *faith* already ingendred in vs, which will bring forth that other excellent fruit of assurance in time conuenient.

The *child* that is conceiued in the wombe, though it hath a life and motion, yet it is not at the first discerned by the motion so apparantly, as when it growes to more strength, and more perfection: and yet the infant being but yong and weake, the woman coniectureth by some extraordinarie accidents in her selfe, that shee is with child. So *faith* that is ingendred as a yong Babe, in the wombe of the heart and soule, though by such apparant motion, thou canst not descry it to bee within thy selfe: yet in that alteration, that thou

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shalt

shalt finde with thy selfe, thou maist easily coniecture, that there is such a thing conceiued. For looke vnto thy selfe, and consider throughly of thine estate, what thou *hast bene* beforetime, and what an one thou *now art* : and thou shalt easily see and perceiue a great alteration and *change in thy selfe*, and that thou art farre vnlike vnto that which thou wast before. For before, thou diddest *delight* and take a pleasure in *sinne*, and wast quicke and ready to *commit sinne*, euen with greedinesse. No wickednes so vile, but thou couldest easily bee brought to the working thereof. But now, as one burdened in thy selfe, thou *mournest* and *sighest* at it, thou dost greatly *loath* and *detest* it. Before, thou tookest *no pleasure* in the comfortable *promises* of God, *Christ* and the *merits* of his precious *death* and *Passion* were *odious* vnto thee : but now thou art so sicke with longing, like a woman with child, that thou most earnestly dost *hunger* and *thirst* after them. Before, thou couldest not abide to heare of the benefits of *Christ*, thou madest none account of them.



them. But now thou art so affected towards them, that at the very sight thereof thou art sick; yea, so sick, that thou art ready to swoond, because thou canst not bee put presently in possession, and immediately enjoy the full fruition of the same. Every minute seemeth a moneth, every day a hundred yeeres, vntill thy longing be satisfied, and that thou mayest take thy fill, and haue thy full repast vpon them. *O blessed change*, that is so full and plenteous with these so excellent fruits and effects of faith! I may iustly call it a *blessed change*, in respect of those comfortable promises, most comfortably vttered by the Spirit of God, to the great consolation of all those in whom this change is found.

First, that there is the oyle of gladnes appointed for them that mourne in *Zion*. *They that hunger and thirst after righteousness, shal be filled & satisfied.* And to him that thirsteth, *Christ* promiseth to giue of the Water of Life, that shall make him neuer thirst againe, but shall bein him a Well of water springing vp

Mat. 5. 6.

Ioh. 7. 37.

38.

vnto euerlasting life. Wherefore finding in thy selfe these things, which are attended vpon, with these so certaine and comfortable promises; cheere vp thy selfe herein, and refresh thy soule with the Flagons of Gods eternall consolations and comforts. And whensoever either the weaknes of the flesh, or wilynesse of Satan shall set vpon thee, either with this, or any such like assault, put them off with this common word, grounded vpon the former Reasons; that the Argument to conclude the want of Faith is naught, and the reason will not hold. And yet, I know, there are certaine other *doubts* troubling and disquieting the distressed conscience.

1.

*As first*, seeing the *Reprobates* are found to haue a sorrow also; whether his sorrow (I meane of the *Elect*) be not the very *same* sorrow, & of the same *nature* whereof the *Callawayes* may be partakers.

2.

*Secondly*, seeing that there is in him an inclination vnto sinne, and hee findeth himselfe giuen to commit sinne; whether vvithall hee can bee rightly said

said to loath and hate his sinnes.

*Thirdly*, because hee findeth his nature so much drawing and baling him back from goodnes and godlinesse; whether he can be iustly said to haue a longing after righteousness. For these and such like imperfections, that he findeth in himselfe, doe so violently rush vpon him oftentimes, that they doe, as it were altogether frustrate and make void the former doctrine concerning the seuerall effects of Faith: Into the handling of the which particulars, I would now haue entred, but that a more full and further handling thereof appertaineth more properly vnto the next generall assault, which is the weaknesse of Repentance; vnto vvhich place I am purposed to reserue them.

3.

CHAP. VIII.

*Of another person troubled with the doubts of Faith.*

**T**He next Person troubled with the doubt of faith, is hee that is already

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renned.

A Regenerate person troubled with the doubt of Faith.

renued, passed the wombe of his new birth, and hath already *received* at one time or other, some euident witnes and good assurance of the Spirit, that hee is the Child of God, and one of the number of Gods elected, but the force and influences of his *flesh*, hauing recourse back againe with him, the same assurance for the time, seemeth to be cancelled and cleane razed out: And he feelleth not the ioy and comfort of the Spirit so farre and in such measure, as at other former times: and therefore hee beginneth greatly to *doubt of his estate*; not so much whether he *had a faith* or not, as whether his *faith was a true* faith, or onely temporary, and for a time, and such an one as is incident to the very Reprobates and Castaways. Vpon which *doubtfulnesse*, there doth arise oftentimes in him, many strong and grieuous *conflicts*; and that so much the rather, because that the sorrowfull soule, being not well instructed, or at the least not well remembering the *nature* of faith, and the *difference of true* faith, from that which is onely *fained*,  
tem.

temporarie, dead and hypocriticall. And withall, being too too ready & inclined to suspect euer the worst that maybe of it selfe: turneth euery motion of the flesh, and infirmitie of nature, to bee so many Reasons to driue him forward to despaire. Against this euil therefore, we are to vse these remedies:

First, the man which doubteth in this manner of his *faith*, and the truth thereof, is to consider and call to minde to his comfort, this one *propertie*, which is incident vnto *true faith*, that it is not euer in the *full tide*: but sometimes it *ebbs* and falls, yea, and that full low: neither doth that *full assurance* and inward witness speake so plainly to the pacifying of the heart and conscience: but sometime more then other, it seemeth to giue a more *cold* and *weake* testimonie, and sometime *none at all*. For though this testimony of *assurance*, bee an effect of faith, as hath been said; yet it is not *alwayes discerned* of them, which are indued with it: no, though it hath been sometime felt and perceiued before.

I.

Meanes of comfort.

*Example* hereof we may haue in *Dauid*, a man before *Regenerate*, & such an one as had often felt in himselfe, this inward testimonie of the *Holy Ghost*, to assure his heart that hee was the child of *G O D*, and yet *faith* grew in him so *weake* sometime, and the *flesh* so mightily preuailed, that as one vtterly destitute of this ioy and comfort of the Spirit; as though the Spirit had vtterly giuen him vp, he prayeth earnestly to haue the same restored.

For it is with *faith*, as it is with the *Moone*, which sometime giueth her full light, and sometime is eclipsed. And as it is with the *Sunne*, vvhich sometime doth shine in his full strength, and sometime is shadowed and hid vnder clouds: Like the *trees* that sometime flourish, beeing fresh and greene, and sometime fade againe, seeme dry and dead as blasted. Or like the *child* within the wombe, that sometime moueth strongly, and sometime againe resteth a long time quiet and void of sensible and apparant motion.

Now, as it is against reason to say,  
the

the *Moone* is darkned and eclipsed, and the *Sunne* is hid and shadowed vnder a cloud, therefore there is *no Moone, no Sunne* at all. The *tree* is dry and naked, and therefore is *decayed*. The *childe* doth not shew a continuall and apparant *motion*, and therefore it is *dead* within the womb : So it is very absurd also to say, that because thy *faith* is *eclipsed* and darkned by the clowds of our imperfections, bitten and beaten with the outragiousnesse of the flesh, lieth still and quiet without her wonted motion, that therefore it is *ceased* to bee a *faith*, or is *no faith* at all. And therefore this reason can be no reason at all, to prooue the nullity of faith, vnlesse it first be prooued, that faith doth alwaies increase and neuer decrease, and that hauing once brought forth the full assurance aforesayd, it doth alwayes keepe and retaine the same inuiolable.

The second *meanes of comfort* in this case, is, to know perfectly, and to retaine surely, the true *differences* of true *faith* and *fained*. For this being a *second doubt*, rising from the defect of the aforesayd assurance,

Meanes  
com-

to.

assurance, whether their faith be true or no, I thinke it necessary, in the next place to consider, how this *true faith* may be descried from that which is *counterfet*, false and temporary.

It is therefore to be vnderstood, that *true faith* may be discerned and known by these *marks*. *First*, in that it yeeldeth at one time or other, though not alwayes, this *sure perswasion*, that all our *sinnes* are *remitted* and *forgiu*en, and that not for any merits or deserts of ours, but by and through the merits and precious blood-shedding of our Saviour *Iesus Christ*.

2. Secondly, vpon this ensueth, or rather together with this is annexed a *boldnesse and confidence* to *approch vnto the Throne of grace and mercy*, Rom. 5. with an assurance in our hearts and consciences, that we shall obtaine remission of all our sinnes, and be freely iustified in the sight of God.

3. And thirdly, the *outward effects* of *faith* will also appeare and shew themselves in our workes, in that wee shall finde in our affections, a *loathing* and a *detestation*



detestation of sinne, a love of God, a remorsefull feare to offend him, being to vs so gracious and louing a Father; a zeale of his glory, and an earnest care and desire to liue according to his will, with many other such like.

These effects (if our faith were a true faith indeed) did then shew forth themselves in some measure, when as our faith was at that full tide, though faith being somewhat weakned, they seeme to be afterwards lessened and rebated in vs. But as for that *fained faith*, it cannot make this application of the promises of God, neither can it come with such full assurance, to craue and obtaine remission at Gods hands. For though it seemeth to bring forth a certain ioy in the heart of him that hath it, & therupon doth flatter himself in a bare conceit of forgiuenesse: yet because he doth not thoroughly enter into examination of himselfe, it is but like a *dream*, and hee which hath this faith, is but as one that is *asleepe*, who dreaming, perswadeth himselfe that hee is increased mightily, and growne to a great and  
goodly

goodly estate, whereas indeed his condition is none other, but the very same still and all one with that it was before. But of this in place more conuenient hereafter.

Now to remooue this *doubt of the truth of faith*, we are not to looke so intently vpon our *present state*, but rather we are to cast our eyes, and to look backe vnto that which went *before*. Whether when wee found the former peace and quiet of conscience in assurance of our forgiuenesse, wee had not also those effects in some measure, though not in the highest perfection, waiting and attending on it. For if they were, then wee may assure our selues, that wee had and haue true faith indeed, and that we are blessed, and for vs assuredly saluation is reserved.

3. Meanes  
of com-  
fort.

For prooffe and confirmation hereof, take this for the *third meanes* of comfort, viz. that *true faith being once ingrafted, can neuer vterly decay and fall away againe*, though for a time it may bee rebated, weakned, and decreased. For whom God loueth, in them he planteth

reth this faith: and as he loueth vnto the end, & with an euerlasting loue, so his *graces* flowing from this *loue*, are permanent for euer in his beloued children. And looke what good worke hee hath begunne, hee will surely finish and performe vnto the comming of *Christ*. And therefore if once we haue found in vs the testimony of the *Spirit*, and effect of faith, to shew it selfe (though it doth not still and alwayes so) yet let vs not despaire, knowing that faith may bee dimmed, but neuer extinguished, it may bee weakned, made faint and feeble, but cannot bee vtterly quelled and killed in vs. All this, notwithstanding, which I haue sayd, it is found by due and good experience, that by reason of this faintnesse and feeblenesse, whereunto faith is often subiect, there commeth vnto the distressed and doubting Christian, great griefe and sorrow of heart. For when hee findeth in himselfe a longing and desire alwayes to bee ioyned with his head *Christ*, and to enioy the sweet and comfortable presence of the *Spirit of God*,

Cant. 3. 2.

4. Meanes  
of com-  
fort.

God, proceeding of *faith*: he cannot tolerate nor beare the absence thereof, without great sorrow and mourning, which doth evidently appeare by the example of the *Church*, which being deprived for the time, of this inward ioy of the presence and effectuall working of the Spirit, as though *Christ* were departed from her, is sayd to rise out of her bed, and to goe about the City by the streets and open places, to seeke him that her soule did love.

And yet this *mourning* and *sorrow* is so farre off from being a cause of such *distrust*, that if the matter be well considered, the broken soule shall rather finde it a reason to imploy the contrary. For tell me, I pray thee, what is the cause that thou doest so mourne and sigh? Is it not because thou dost thinke that *Christ* is departed from thee, because the comfort of the Spirit is not present with thee, because thou findest not the same ioy and solace in the promises of God, as heretofore thou hast done, and because thou hast an earnest longing and desire to entertaine and harbour

harbour againe this Spirit of comfort in thy mourning soule, but canst not, as thou thinkest, attaine to the same? Why, plucke vp thy heart, bee not dismayd nor troubled herewith: but rather be thou assured, that these are *motions* and *affections*, so farre vnmeet for any man to ground *despaire* vpon, that euery *sigh* and *teare* that is spent therein, is so many *reasons* and *arguments* to *strengthen* and *confirm* thy heart, that thou art a *chosen* Vessell, and an *elected* Childe of God. Is it likely, thinkest thou, that hee that is *viregenerate*, and abiderth still in the corruption of his flesh, and taketh a pleasure to walke in the filthy lusts thereof, should take such ioy and solace in the Spirit, as that hee could not tolerate or abide to haue the same absent from him? Would he mourne and sigh, because hee withdraweth himselfe from him? Or would hee long after the Spirit, and wish and desire to finde and feele it worke within him? I assure thee no: These *affections* are not of the *Flesh*, but of the *Spirit*. And therefore see how much thou art deceived,

deceiued, that whilest the Spirit *worketh* thus *effectually* within thine heart ; yet thou *complaineſt* of the *want* therof, and sayest thou feelest it not, thou findest it not. And the reason whereby thou art led to think and iudge thus of thy selfe, is, because that thou being so intentiue vpon one only fruit, forgettest that these also are notable effects of faith.

5. Meanes  
of com-  
fort.

5. Another thing whereof we must take good heed, and whereof wee must beware in this case, is, that in *viewing* and considering the *faith* of *other* the seruants of God, wee be not ouermuch intentiue, in comparison of it *with our owne estate*. For heereby oftentimes it commeth to passe, that whiles wee too much gaze vpon *their perfection*, and then looke downe againe vpon our *own infirmities*, we fall not onely to a *dislike*, but oftentimes to a marvellous *distrust* and *despaire* of our owne estate : Much like to him, that gazing too much vpon the *Sunne*, hath his eyes dazled with the brightnesse thereof, that when he looketh downe againe vpon the *earth*, hee hardly seeth any thing at all, or at the least,

least, not so lively a resemblance as hee did before. In this point, therefore, we must remember: *First*, that it is ~~not~~ the perfection; but the truth of faith that is required: For if thy faith be true and unfained, though it be in thine eyes weak and feeble, it is sufficient. The hand and arme that is not dead indeede, but only taken with a shaking palsy, is able to receive a reward that shall be given, as effectually, though not so strongly, as is the hand and arme, being strong and sound without such imperfections: So faith, though faint and feeble in thy sight, and cumbered with many doubting cogitations, as it were with a shaking palsy, yet seeing it is not dead, but lively, allure thy self that it is sufficient to receive at Gods hands, the penny & reward of eternal life.

Secondly, thou art to consider, that God bestoweth his graces in such measure, as he thinketh good in his owne wisdom; to some he giveth more, to some lesse, and not to all in like and equall proportion, and yet to every one of his Elect sufficient vnto saluation. One, as wee read in the Gospell, had five talents

Mat. 25. 21

23.

*Mat. 8.*

committed vnto him, and another but *two*, and yet hee that hath but *two*, shall enter into his Masters ioy. The *Centurions faith* (as we also read) was strong; for there was not found the like in *Israel*, by the testimony of *Christ* himselfe. *Iairus* faith was weaker, and not so strong, as appeareth by the Scriptures. And the faith of *him that cried for help against his unbeliefe*, more weake then that of *Iairus*; and yet because it was a true & liuing faith, he that had the weakest, had notwithstanding sufficient to obtain the things he sued for. So that it is with the Elect of God in regard of faith, as it was sometime with the *Israelites* in gathering *Manna* in the wilderness, he that gathered *much*, had nothing ouer, and he that gathered *lesse*, had no want: So the Chosen of God, they that are indued with the *greatest* measure & gift of faith, are but wel, & haue *nothing to spare*, and they that haue the *least* and skantiest portion, yet haue *sufficient* to feed on *Christ* vnto eternall life. And heereupon it is, that the Apostle affirmeth, that to *euery one is giuen grace*, according



*according to the measure of the gift of Christ. And that God hath dealt to every one the measure of faith. And againe, that the Spirit distributeth to every man severally, as he will. So that faith then, and the other gifts and graces of God, are given, but not at the appointment of man, but of God, and not in a quantity to all alike, but in such manner and measure to every one, as vnto God seemeth best, & as he in his wisdom shall iudge to be for every one most convenient. Neither are weto think, that this is any strange manner of dealing in God. For we see plainly, that God disposeth not of al persons after a like sort. For some he appointeth to endure longer, sharper & greater combats, & in them a greater gift of faith he seeth to be requisite: Some again he ordaineth to lesser, shorter, & more easie conflicts, & in them a lesser measure serueth.*

*Eph. 4. 7.*

*Rom. 12. 3.*

And further, I pray thee marke, how in iudging of the *measure* and *quantitie* of thy faith, and comparing it with the faith of others, thou mayst be deceived:

For thus thou vlist to reason and dispute, and that against thy selfe : I read

and ſee alſo by experience of diuers the ſeruants of God, which euen in the *fiſt encounter* againſt temptations, through the great ſtrength of their faith, haue preuailed & gotten the victory, & that in a ſhort time: But I contrariwiſe haue ſtruggled and ſtriuē, and that a *long time*; but as it appeareth, all in vaine, for ſtill I am foyled, and alwayes goe away with the worſt, and therefore I know, that in compariſon of theirs, my faith is moſt faint and weake.

*Anſw. I.*

To this thy reaſon I anſwer, *Fiſt*, that the *providence* of God; is heere to bee conſidered; who at his owne pleaſure *diſpoſeth* all things; and ſince hee hath *appointed* thee to a longer and a more dangerous conflict, perſwade thy ſelfe alſo, that hee vouchaſeth to miniſter ſtrength vnto thee, that thou mayſt bee able to endure the ſame: and this hee doth to this end, that in thy weakneſſe his power might bee ſhewed forth, and that thy victory over thy great and grieuous enemies, might bee the more famous, and that hee, I meane God himſelfe in thee, ſhould bee the  
more

more glorified. And of this bee thou bold, that although the temptations wherewith thou art assaulted, be great and of long continuance, yet hee will not suffer thee to be tempted about thy strength; nor longer then the time which he hath limited and appointed; but in his time will prepare a way for thee to escape.

Secondly, I say, that this thy *reason* is not good. For all this while thou doest compare together the *events*, but not the *assaults* of thy selfe and others. For the assaults being different, it may and doth often come to passe, that the weake and feeble faith may get and obtaine a quicker and a more speedy conquest, then that which is strong and mighty. As for *example*. There are *two persons diseased*, the one a *man* of middle age, the other a *child* yong and tender: the disease of them both is grievous; yet we see it oftentimes so to fall out, that the child sooner recouereth and attaineth vnto health, then the man: & the man to be a longer time disquieted with sicknes then the child. Shall vvee

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now say, that the child is stronger then the man, because he first recovered? Or will you not rather say, that the diseases were *not in like measure* in both, but in the child in a lesser quantitie, in that by so little strength, he is so quickly recovered: and in the other in greater measure, in that, the greater strength notwithstanding, hee could not in longer time be cured? The *reason* is like. Is therefore the assault lesse and of shorter continuance? Thy faith then may with more ease, and in shorter time overcome it, though it bee but weak. And on the other side, is the assault strong, and of longer time continued? Shrinke not at the matter, neither bee thou any whit dismayed or discouraged therefore. For, albeit thy faith is constrained, to continue longer in fight before it can preuaile: yet be sure, that thou shalt at last obtaine the victory, and triumph over thine enemies most gloriously.

As the *Bee* oftentimes, out of the bitterest *Flower*, sucketh or gathereth *Honey*: so out of these fierce assaults, whereby

whereby thy soule is troubled, thou mayst to thy comfort gather a Reason and Argument, to proue the greatnesse and strength of thy Faith, whereof thou doest stand so much in doubt. Thou thinkest that incountring with great assaults, and not able at the first to overcome them, that therefore thy faith is weake and feeble. But the case is otherwise. For *great temptations*, doe import a *great measure* of the gift of Faith. For God, saith the Apostle, as is before alledged, *tempteth none aboue measure, and aboue that which hee is able to beare.* And therefore as God measu-  
reth our temptations, according to the measure of our faith, chaining and muzzling vp the Tempter, that hee should not haue his full swindge against vs, and ministring strength vnto vs, that we should be able to resist the same: So we againe, by the *measure of our temptations* and assaults, may learne the *measure of the gift of faith* that is bestowed vpon vs. For faith is neuer so well tryed in her strength, as in the time of temptations: for which cause also they

are called the *tryall of faith*. Thus then a man may reason with thee: Are thy *temptations great*? Thy *faith* then is also *great*. For otherwise God would neuer haue laid so great a tryall on thee; vnlesse he had knowne thee by his grace, to be inabled to indure it.

And againe, on the contrarie, thy *temptations* are *small*: shall I therefore inferre, and say, thy *faith* is also weake? I dare not so reason, because I know the case is otherwise. For the *greatest faith* many times shall finde *small*, as well as *great temptations*: and yet is not therefore to be accounted weake, but rather strong still, and able to beare away the triumph in a greater combate. For the care of God, in measuring of temptations, is not in respect of the smalnesse of the quantitie, that it should not bee too little; but alwayes fit and *equall*, and neuer *inferiour* to the strength of *faith*: But in the greatnesse, that they be not ouermuch, for our abilitie to sustaine. And therefore, it is not said, that God *tempteth not vnder*, but that he *tempteth not ouer and aboue that wee are able to beare*.

beare. Wherefore thou mayst here see and marke againe, how this doctrine serueth still, to *increase and further thy comfort, but not to breed or bring despayre* at all. For he that hath the greatest temptations, though he haue a stronger and a longer combate, and some great trouble therewith: yet he hath an assured Argument of the strength of Faith, which in time conuenient shall get the vpper hand. And on the other side, he that hath but small assaults, and such as hee can easily master; besides, the comfort he is to haue, in that hee can so soone subdue his tryalls: let not the *weaknes* of his *assaults*, be any reason vnto him, to conclude thereupon the *weaknes* of his *faith*, and thereby take a discomfort in himselfe. And let both these sorts of men hold themselves contented with the measure of faith, which God hath vouchsafed to impart vnto them, and alwayes shew themselves thankfull vnto God for the same.

## CHAP. IX.

*Against the assaults of the weaknesse of Repentance.*

**T**He next *assaults* wherewith the conscience of many is greatly troubled, is, *the weaknesse and suspected want of repentance*. For the man that is truly regenerate, is oftentimes affected vnto goodnes, as the comon man is affected vnto riches. He thinketh hee hath neuer enough; he is so greedy, that he can neuer be satisfied: the more hee hath, the more he coueteth: every light lollie, is thought of him to bee an exceeding hinderance; and every slender want, maketh him sad and heauy: So the true Christian hath such an inward longing after the fruits of his regeneration, that haue he neuer so much, yet is hee neuer satisfied, but still coueteth and cryeth out for more. If hee finde any defect within himselfe, he is straightway so grieued and perplexed therewith, that hee thinketh still all too little for him.

Where-



Whereupon, comparing his *deeds*, which are *imperfect*, with the *perfect dutie* that the *Law* of God requireth at his hands, and finding so great oddes and difference betwixt them, he then falleth into many doubtfull and distrustfull suspicions of his owne estate. Which *suspicions* are in him the more increased and augmented, when hee againe considereth, that the doctrine of the *Gospel* also requireth at our hands such *purity* and integritie of life and conuersation, and so straitly linketh and coupleth together *true faith*, and *good works*, as vnseparable companions, and such as can not be iustly seuered or parted asunder. Vnto this there is also annexed, the *unequall comparison* of *himselfe* with *others*, the Saints and seruants of the Lord; whose vertues, and godlinesse of life is registred and recorded in the Booke of God: And finding so great *inequalitie* betwixt them and him, he then calleth to minde, the fearfull *punishments*, that are denounced and threatened in the Scripture, against such sins and imperfections, as hee findeth within himselfe.

And

And hereupon it falleth out, that ha-  
uing his heart by this meanes possessed  
with such a *sinister iudgement* of his own  
estate, that is ready to writhe and con-  
uert all to the worst that may be; hee  
groweth to many grievous passions in  
himselſe. And vnto all these inconueni-  
ences, he is led as it were step by step,  
and by degrees, for want of due remem-  
brance of the state of Christians, after  
the time of their Regeneration. Where-  
fore, let vs see, what *comforts* may bee  
had, for the *helping* and *curing* of this  
euill also.

Now because the question is not on-  
ly of the *weaknes*: but herewithall also  
of the *truth of repentance*; whether it  
be repentance indeed or not, I thinke it  
very expedient and necessary, by way  
of *preparation*: *First*, to search out *what*  
*true repentance is*: and *secondly*, how and  
by what *markes* it may be knowne and  
discerned, from that which is fained and  
hypocriticall.

*Repentance* in Scripture hath two spe-  
ciall names, to expresse and declare the  
nature thereof. One in the *Prophets*,  
where

where it is called a *turning* or *returning* vnto God. And the other in the *Gospell*, where it is called *μετενοια*, which signifieth a *change* or *alteration* of the *minde*. So that as *turning* or *returning* implyeth a *leaving*, and an *acceptation*; a *leaving* of that *euill way*, which before wee followed, and an *accepting* of that *good & right path*, w<sup>ch</sup> before we shunned: And as *changing* importeth two things; the *corruption* of the *former form*, and the *induction* of a *new*: So *repentance* hath in it two parts; a *forsaking* of *sinne*, and a *following* after *righteousnes*; a *conversion* from *euill*, and a *change* and *alteration*, vnto that which is *good*. For if we will bee accounted in the number of those which are truly *repentant*, wee must of necessity, be cast as it were in a new mould. Our old stamp must be vterly razed and defaced, and a new must be imprinted: and this is that which the *Scripture* meaneth, when it saith, *Wee must be borne againe*.

These two parts, in *Scriptures* are called in other termes; *mortification*, and *uivification*. *Mortification*, whereby the

the deeds and corruptions of the fleſh are mortified, ſtricken dead and quelled in vs; and therefore is called the *mortification of the fleſh*. *Viniſication*, whereby we are quickened, encouraged and pricked forward vnto rightcouſneſſe, the Spirit getting the maſtery and pre-eminence aboue the fleſh; and therefore is called the quickening or *vinification of the Spirit*.

Repentance de-  
ſcribed.

*Repentance* then, hauing theſe two eſſentiall parts, may in this manner bee deſcribed: That it is a grace and worke of the holy Ghoſt, whereby our hearts and mindes are altered and changed, from following of that which is euill and wicked, to embracing of that which is good and godly. Now if this change and alteration be found in vs, we may then ſay and aſſure our ſelues, that wee haue true *repentance* indeed. But becauſe the truth hereof is not quickly knowne, nor eaſily diſcerned, and for that wee may ſoone through *Satans* craft be deceiued in this matter, as it falleth out with the Reprobates, which oftentimes, or rather alwayes account their fained and hypo-

hypocriticall conuersion, to be a true conuersion, when as in deed (if it be thorowly tryed) it is nothing lesse: Wee are next to consider how, and by what *marks* true *Repentance* is to be discerned and knowne, and so we may bee brought to iudge rightly of our owne.

CHAP. X.

*Of the Markes of true Repentance.*

**T**HE first assured *marke* therefore, to know true Repentance by, is that *inward and hearty sorrow for sinne*, as an efficient cause whereby it is effected in vs: For they that are truly repentant, shall soone find in themselves, *first*, this *inward compunction* and contrition of heart for the sinnes which they haue committed; whereupon will *ensue* and follow this earnest *care* to shun and auoide the same, and a studious *desire* and *indenuer* to walke in righteousness. But now, lest that in giuing sentence and iudgement vpon

I.  
Inward &  
hearty sorrow  
for sin.

on this *sorrow*, wee ſhould bee deceiued. It is here againe to bee called to minde, which hath before beene ſomewhat touched, *viz.* that *sorrowing for ſinne*, is proued to be of *two ſorts*: One proper to the *Elect* of God, and the other to the *Reprobate*. For it is manifeſt, that euen theſe, I meane ſuch as haue been euidently prooued *Reprobates*, haue beene found to haue had a certaine *sorrow*, *ſighing*, and *mourning* in them, as doth appeare by the *examples* of *Cain*, *Saul*, *Ahab* and *Iudas*; and yet nothing partakers, but cleane void of that true repentance which hath beene found in the godly ſort, and choſen people of the Lord. And this ſorrow of ſuch wicked ones, is the ſame which before is mentioned to haue his *originall* onely from the *Law* of God, without any taſte or touch of the *Gospell*. But that other ſorrow which wee uſe in this place, as a *marke* of true repentance, and which I account as the *fore-runner* of repentance, is onely incident, and doth properly appertaine to the *Elect* and Chosen of the

the Lord, and is found to haue a farre further step, then had the former. And therefore, lest wee deceiue our selues herein, as hypocrites often do, let vs in a word or two, as briefly as we may, obserue the *difference* betwixt these two kindes of *sorrow*.

This *counterfeit* and *hypocriticall sorrow*, which (as I said) is found in hypocrites, ariseth from the *Law*, and that onely in consideration of the heauy and terrible iudgements, in the same denounced against the transgressors thereof. And hereupon it is that they mourne and sigh onely, for that they see and perceiue themselves, by reason of their great sinne and wickednesses, by force and by the sentence of the *Law*, to bee brought into a dangerous or a damnable estate; But as for the *sinne it selfe*, which by them is committed day by day, although it bee, in the proper nature thereof, neuer so filthy or abominable, yet do they *not mourne for it*, but remaine stil in them, with as great *love*, and take as great *pleasure* therein, and

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haue as great a *desire* to commit the same still, as euer they had at any time before; so small an alteration is found to follow in them, vpon this their sorrow, and so farre off are they from hauing, euen this first *marke* of true repentance.

But it is farre otherwise with the man *regenerate*; for although his sorrow begin in deed in the *Law*, for that thereby he commeth to the *knowledge*, first, of his *sinne*, and *secondly*, of the heauy *iudgements* by the *Law* due vnto the same: yet doth not his sorrow there stay and make an end, but endeth indeed in the *Gospel*: And therefore it is that he is found to be sad & heauy, not onely in respect or regard of the *danger* whereinto, by sin, hee is brought, but also in respect of the *sinne it selfe*, which hee now vtterly *hateth* and detesteth, for that hee seeth and findeth it to bee so odious and lothsome in the sight of God; not onely, because hee is a seuerer *Iudge*, ready to take reuenge for the breach of his *Law*, as do the *Reprobates*; but also, because they  
finde



finde and feele him to bee so good, so gracious, so loving, and so mercifull a Father, against whom he so vngraciously and vnnaturally, like a rebellious childe, hath transgressed. And although that this his sorrow in these respects, be found and prooued to be great; yet is hee not therein left comfortlesse, but in the midst of sorrow findeth comfort, as shall appeare hereafter.

Againe, this sorrow proceeding of the feare of punishment of sinne, by the Law bringeth forth desperation in the Reprobates, as appeareth in Cain and Iudas, and others; if it stay onely in the Law, and haue no regard vnto the Gospel: For the Law bringeth nothing elie but terrour and indgement. The Law indeed would iustifie, and vpon iustification minister vnto man, great consolation, but it must in all points, according to the purity thereof be fulfilled, which wee through our weaknesse are not able to doe: and therefore instead of iustifying, wee reape a curse, and instead of consolation, doe

Rom. 8.

2. Cor. 7.

gaine sorrow : Which sorrow is wrought and effected in the heart, by the *Spirit* indeed, but it is by that spirit which the Apostle calleth the *spirit of bondage*, which bringeth forth nought but feare : and therefore it is by the same Apostle called not simply a sorrow, but a sorrow unto death. But that sorrow wch is found in the *Elect*, hath another quality, quite contrary, wayting and attendant vpon it, and that is, an assured hope of free remission and forgiveness of their sinnes; which hope is not to be found in the other persons before-named. And so, though there bee a sorrow for sinne in the *Elect*, yet it is not, because they are out of hope of pardon for the same, but for the causes before mentioned; hauing alwayes the hope of remission, and forgiveness of the same, ioyned therewith. For they see and plainly perceiue, that God sheweth himselfe to them-wards, as a kinde and louing Father: And therefore if at any time hee afflict and chastice them, they doe, and are bold to confesse the same also, that hee doth it for their good,

*good*, that they should not perish with the world: And that these his chastisements notwithstanding, vpon their *repentance*, hee will be euer ready to *remitt* and *forgiue* their sinnes, and willing to receiue them into his fauour againe, as may easily bee prooued by very many, both *places* and also *examples* in the *Scriptures*: And so it cometh to passe, to the endlesse consolation of the godly, that *sorrow* and *ioy* do as it were *triumph together* in one and the *selfe-same person*. *Sorrow*, that so good a *God* should be *offended*; and *Ioy*, that all their *sinnes* are notwithstanding *pardoned*. And all this is doubtlesse effected by one and the same *Spirit*, not the *spirit of bondage*, but of *Adoption*: For this full assurance, proceeding of Faith, maketh vs to call *Abba Father*, without any doubt of Gods loue and fauour towards vs; and yet withall breedeth in our hearts such sighes and groanes as cannot bee expressed.

For the further manifestation hereof, amongst many other *examples* of  
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*Luke 15.*

the Scriptures, which to this purpose may bee produced, I will vse but one onely, and that is the *example* of the *Prodigall sonne*, of whom it is written:

*First*, that he would needs haue his portion of goods deliuered vnto him; hee would shake off the yoke of his fathers gouernement; hee would be a Traueller, and take his iourney into a far Countrey, where he is said to waste and consume his goods and Patrimony with licentious and ryotous liuing. Hereby is his sin manifested.

*Secondly*, after his goods were in this manner wasted and consumed, there fell a plague of famine and dearth vpon the Land; hee began to bee pinched with famine, and that in such great and extreme manner, that for his reliefe in this his great necessity, he wold faine haue filled his hungry belly, with the huskes appointed for the Swines meate, which his Master appointed him to keepe, but none was found so pittifull to giue them vnto him; wherein wee see the iustice of the *Law* executed vpon him; and hereupon grew  
his

his first sorrow, voide of comfort, when hee saw himselfe, by his wilfull disobedience, and looseneffe of life, to bee brought to such a miserable case.

*Thirdly*, Hee being in this manner plagued, and by that plague driven into sorrow, hee is said to come vnto himselfe, and then calleth to minde the good estate euen of his fathers seruants, in that they had bread and victuals enough to sustaine their hungry bodies, and hee as one like to perish with hunger. Hee then resolueth with himselfe againe to returne, and to go to his father, with an humble confession and acknowledgement of his fault, and humble submission to his fathers order, and a full assurance that hee shall finde fauour at his Fathers hands: and all these (as it were) bedewed with the teares of his sorrowfull heart, that hee had so grieuously offended so kinde and so louing a father. And in all these points doe appeare vnto vs, the comfortable promises and doctrine of the *Gospel*: so that vnto this second mourning, begunne

thus vpon the due consideration of the lewdnesse of his life on the one part, and the goodnesse of the person against whom he had offended on the other part, it appeareth that there was annexed an assured hope to obtaine remission of his fault at his fathers hands, a receiuing againe into fauour, and a comfort and helpe vnto him in these his miseries: otherwise surely he would neuer thus haue reasoned with himselfe, as hee did, bringing his reason from the good estate of his fathers seruants, to confirme in himselfe the hope of his owne; neither would hee haue beene so resolute to haue returned to his fathers house, and in such manner to haue humbled himselfe, and confessed his fault, had there not beene in him a great confidence that he should be againe receiued.

I might hereunto adde the example of *Mary Magdalen*, who (no doubt) mourned, and yet had a hope of remission, and therewithall a ioy, and therefore was bold to come vnto *Christ*; but for breuities cause I will not

not stand heereupon. Here I would not haue the sorrowfull soule to bee *ouer-captious*, and to take all things in the worst part. For when, I say, that there is a *joy*, a *peace*, and a *faith*, attending vpon this godly sorrow; I would not haue him therefore thinke, that it is alwaies *felt*, in manifest and open motion: And therefore because hee findeth it not so cheerefull in himselfe, that therefore his sorrow is but hypocriticall and counterfeit.

For you must vnderstand, that this *joy*, *peace* and *faith*, as it oftentimes falleth out, are *not*, at the first, easily *perceiued*; and that because the eyes of our mindes are often so dimmed and dazled, with the excesse of sorrow and mourning, that wee cannot see & perceiue them, as otherwise wee might; and yet for all this, the truth of the same is still abiding & remaining in vs, as may very well be gathered, euen by those weak and *feeble* motions, which proceed therefrom. *Feeble*, I say, in our sight and iudgement,

*Math. 26.*

ment, but otherwise in themselves strong and mightie. This is proued vnto vs, by the example of *Peter*, who (no doubt) by the inward testimony of the Spirit, did indeed know assuredly that his sinne committed in denying his Master, should be remitted and forgiven him; and yet hee is said to haue sorrowed very greatly, (for he departed from amongst the High Priests seruants) and to weepe bitterly.

*Psal. 51.*

But it is more plainely proued in *Dauid*, who hauing receiued before, a warrant from God himselfe, by the mouth of the Prophet *Nathan*, that his sinne was pardoned, yet he afterward grew to such excessive mourning in regard of his sinne, as appeareth, *Psal. 51*. So that it seemed hee had almost forgotten this promise of forgiveness; and therefore hee very earnestly cryeth out, and prayeth vnto God, that hee would wash away his sinnes: Not that *Dauid* wanted faith, or were vtterly in this his sorrowing, deprived of that peace and ioy I spake of; but because his mourning being so excessive,



excellent, and the evidence of faith for the time, was so feeble in regard of his sinne, whereupon he continually fixed his eyes, that hee felt not these things, in such measure and perfection as hee desired, or rather seemed to feeble them not at all: And therefore hee desired God, that hee would *restore the Spirit of comfort*; as though all comfort had forsaken him, and as though hee had felt no ioy and peace in regard of pardon and remission. And yet, no doubt, all this while hee had a *faith*, hee had a *joy* included in him, as it appeareth after in the same *Psalm*: For hee could scarce utter five verses more, but it burst out in open confession of his mouth, *A contrite and a broken heart thou wilt not despise*: as who would say, I am broken, sad and sorrowfull, but yet I have a stedfast hope, and a full assurance of thy fauour; for such broken and mourning hearts, thou wilt not despise and cast away, but wilt be gracious and good vnto them: yea, and though hee seemed not to feeble it before, yet hee was not able now to  
conceale

conceale it any longer, no not when hee was in the greatest combat and struggling and contending with his sinnes. For it plainly appeareth, that hee had access to GOD, and to the Throne of Grace, which the Apostle, *Rom. 5.* maketh to bee the effect of faith. Secondly, hee was withall perswaded both of GODS power and willingnesse, to forgiue and pardon him; for hee looked vpon the multitude of his compassions.

These things, as we see, are found to bee in the *godly*, in their sorrowing for sinne; but it is not so with the *wicked*: for they in their *sorrow*, in stead of *comming* to God, doe *flee* from him; in stead of *hope*, and *assurance* of *mercy* and *forginnesse*, haue still *iudgement*, *fear*, and *dread* before their eyes, perswading themselues that their sinnes are so great and many, that God *cannot*, and so filthy, that hee *will not* remit and forgiue them.

CHAP. XI.

*An admonition to the sorrowfull  
soule.*

**T**Hese things being rightly considered: I would wish the *sorrowfull soule* not to be so rash and *peremptory* in his conceit, as though every thing is no sooner *borne*, but is straightway of necessity *brought to perfection*: But learne to qualifie and allay these his hasty censures, at the doings of the Husbandman, and vse him as his Schoole-master in this case, to teach him a profitable lesson. The *Husbandman*, when he hath toyled greatly in dressing his land, in casting his seed into the ground, doth not see his corne presently eared; yet doth hee nothing mis-doubt the increase thereof: For if he see it but chitted in the ground, he resteth patiently for the time contented, expecting and looking for a happye and a plentiful *haruest*, in due time to follow vpon his labours: So thou, although

though at the first thou findest such a small growth of these graces of God in thee, yet despayre not. For if they bee as yet but chitted, and doe appeare in thine eyes very small, stay the time with patience, and assure thy selfe that the Lord in his time will giue a further blessing. And what if thy *peace*, thy *ioy* and *comfort* be not growne to such *perfection*? yet if thou findest in thy selfe in these extremities, that thou canst but *looke* so vpon the *graces* and *mercies* of God, as such as may be bestowed vpon thee hereafter; though as yet thou canst not resolute thy selfe, by reason of thy frailty, that they are imparted to thee; and withall doest finde a boldnes in thy selfe, to appeare before his presence, and to approch and draw neere vnto the Throne of Grace, to cry and call for them, though it bee with shamefastnes, as confounded in thy selfe: yet this *little shew of faith*, that so quickly voideth and vanisheth out of thy sight as a thing of nothing, is a *certaine argument*, that That thy sorrow and mourning was *not altogether void of faith*, in expectation

pectation of the remission and forgiveness of thy finnes.

But here some perhaps will object and say, that euen the *Reprobates* also come to God, and are bold to *crave remission and forgiveness* of their finnes, as often as they say but the *Lords Prayer*, which with many of them is full oft and euery day.

Whereunto may be answered, that this is *not to come* and approach to God: for though with their *mouth* they draw neere, and honour God with their *lips*; yet their *hearts* are farre away. Neither doe their *prayers* (how soeuer they make an outward shew) proceede from any *good affection of the heart*, as hauing a desire and longing to obtaine the thing, which they pray for; but onely are hypocritically vsed for a shew and fashions sake, and therefore doth not in truth deserue the name of Prayer, since it is onely outward labour of the lips. For hee that draweth neere to God, as he ought to doe, must doe it with a *true heart*, as witnesseth the Apostle, *Heb. 10. 22.* In which sort all they

*Object.*

*Ans.*  
*Esay 29. 13.*

*Heb. 10. 22.*

they doe, which are throughly broken vnder sinne, in their heart doe loath it, are weary of it, desire to be releas'd and freed from it ; and therefore doe earnestly pray to haue it pardoned, thinking nothing to them so ioyfull, as to be deliuered from the bondage thereof. As for the other, concerning whom this obiection is made, although they can make a great show of sorrow for their sins, & that they pray to God for forgiuenes of the same, and that for the same cause they doe present themselves before the Maiesty of God : yet for that they doe not come with a true heart, doe not in heart detest their sinne, but take a delight and pleasure therein, and still couet to frequent and vse that euill, which in their words and mouth they make a show to be deliuered from; it cannot bee said that they come to the Lord, neither that they can obtaine any thing by this their lip-laboured prayers, fauouring onely of hypocrisie, and not of truth.

CHAP. XII.

*Of lothing of sinne: the second Marke  
of Repentance.*

**T**He second thing, which I set for a  
marke of true Repentance, is an *heart-  
ty and inward hatred and lothing of sinne;*  
not onely in that it is simply a *cause* of  
*indgement*; but especially in that it is an  
*offence against God*, that is so gracious  
and so louing a Father. This *hatred* is  
not to be numbred amongst the workes  
and *fruits of the flesh*, and so prohibited  
and forbidden vnto man: but it is to  
be iustly accounted among the *fruits of  
the Spirit*, and giuen in charge & com-  
mandement vnto men, and may very  
well be called a *godly hatred*: for that  
hereby our loue to God is to be shewed  
forth and proued, according to the say-  
ing; *Tee that lone the Lord, hate euill.*  
*Example* of this hatred we may haue in  
the Prophet *Dauid*, *Psa. 119. 113.* affir-  
ming that he *hated vaine inuentions*, but  
*loued the Law of the Lord*: and againe  
*163. I hate fals-hood and abhorre it.* And

*Marke 2.*

*Psa. 119.  
113.*

*Pſal. 51.*

to proue that this *hatred* ought to be in vs, both in regard of the *filthineſſe* of the *ſinne* which wee haue committed; and alſo in reſpect and regard of God, *againſt whom* wee haue *ſinned*, looke to the doings of the ſame *Dauid*, *Pſal. 51.* who in that mournfull *Pſalme*, & ſong of *true Repentance*, of all other things maketh leaſt mention of *iudgement*; but to ſhew how he was affected in his mourning, & what it was that he principally reſpected in his ſuit, he cryeth out vnto the Lord, that hee would *wash him thoroughly from his iniquities, and cleanse him from his ſinne, &c.* So that it was not ſo much now the *Iudgement* againſt ſinne, as the very *filthineſſe* thereof, and the *maieſtie of the Perſon* againſt whom hee had tranſgreſſed, that did driue *Dauid* into this ſadnes and heauineſſe expreſſed in the ſame *Pſalm*, as euidently appeareth by his earneſt iteration therein vſed.

With this *barred* and *deſteſtation of ſinne*, is ioyned a *deſire and longing to bee deliuered* and releaſed from the burden and bondage therof, as appeareth by the  
feruent,



feruent, hearty and earnest prayers, and the deepe sighs and gronings which the repentant sinner often maketh, & powreth out in regard thereof. Of this we haue also *example* in the same King *Dauid*, *Mary Magdalen*, yea, and the poore *Publicane*, *Luke 18.* vnto whom wee may in mine opinion, very well ioyne for *examples* cause, *Peters* auditors, *Act. 2.* who hearing *Peters* Apology, and besides, by what strong Reasons brought out of the Scriptures, hee had proued that *Iesus* whom they had crucified, to be the true promised *Messiah*, appointed of his heavenly Father to be the Deliverer and Saviour of his people, cryed out vnto *Peter* and his fellow Apostles, saying, *Men and Brethren*, *what shall wee doe*? By this their Petition in pitifull manner powred forth, giuing an euident Testimony, that they were so desirous, and had such an earnest *longing* to be deliuered, as that they were ready and willing to take any lawfull course, were it neuer so painfull, so that they might obtain their desire: yea, they seemed to think it *very*

*Luke 18.*

*Act 2.*

long, before they heard it. This is produced vnto vs also, euen by the *example* of the Apostle *Paul*, who most earnestly prayed and besought the Lord against his imperfections, and pricke of his flesh.

Moreouer, with this hatred is also to be ioyned a *shame and confusion in the persons repentant, because of sinne*; and that not onely in respect of *Man* (for so the very Hypocrites are ashamed of their sinnes, and therefore seeke by all meanes possible to hide and keep them from the sight and knowledge of men) but in regard of *God*, and in consideration of the *filthinesse of the sin it selfe*: and so become as men daunted in themselves, that euer they were so *ungracious* to *commit* such filthines and iniquitie, whereby their so gracious a *GOD* should be *offended*. And with this also a *free confession and acknowledgement of the same their sinne vnto God*, nothing diminishing or abating, but truely confessing the hainousnes thereof.

*Marke 3.*

The *third Marke* following vpon this, is that great *fear* to offend, which  
is

is also to be found in such as bee truly penitent. Of the which feare wee may reade in the Apostles *second Epistle to the Corinthians, Chap. 7.* This godly sorrow, saith the Apostle, *what feare bath it brought forth?* So that he that is truly repentant, shall easily finde in himselfe this feare and dread to sinne againe, as hee had done before-time. And this feare is most seen and discerned by that godly care, that still attends vpon it: Which is an intentiue respect and watchfulnesse ouer our wayes, lest at any time we should offend.

2. Cor. 7.

Hereupon it is, that *Dauid* affirmeth of himselfe, saying: *I haue considered my wayes, and turned my feete vnto thy Testimonies.* And againe: *I thought I will take heed vnto my wayes, that I sinne not with my tongue.* And *Iob*, to note this care to be in him, saith, that *hee made a couenant with his eyes.* And therefore it is that the Apostle counselleth, that wee should walke circumspectly, that is, carefully in all our wayes, lest wee doe offend.

Psal. 119.

Psal. 39.

Iob 31.

But yet here is to be obserued: first,

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that

that this *care* to liue vprightly, in him that is *now* in the worke of *Regeneration*, is not in *execution* in reſpect of the *time paſſed*, but in *intention*, in reſpect of the *time to come*, in that hee hath in him a reſolute intent, euen from the heart, *hereafter* to haue a care and reſpect vnto himſelfe, leſt at any time he ſhould offend; howſoeuer *heretofore* he hath vſed and demeaned himſelfe.

Secondly, that euen in him alſo that hath had in him manifeſt fruits of Repentance, and is *thoroughly called* and *re-generated*, this care is often *ſmothered* and decayed; ſometime for a *ſhorter*, and ſometime for a *longer* ſeaſon, as hereafter ſhall appeare.

*Marke 4.*

The *fourth ſigne and Marke*, is a *loue and affection vnto righteouſnes*: wherein we are to note, that as that godly hatred wherof we haue before intreated, is ſaid to be becauſe of ſinne; and becauſe that ſinne was an offence to God: So the *loue of righteouſnes* is partly, for that it is *true righteouſnes* indeed; and partly, becauſe they know aſſuredly, that it is a thing both *pleaſant* and *acceptable* in the ſight of

of God. Wherein we may note a difference also betwixt the true repentant person and the hypocrite. For the hypocrites haue also a certaine shew of loue & affection vnto righteouſnes (but farre vnlike the former) inſomuch as we ſhall often ſee them very hotly to contend & ſtrive in defence of godlineſſe: and oftentimes they will appeare to be ſo zealous in behalfe of godlines, that they will be ready to ſuſtaine dangers for it. If ſinne be to be puniſhed, they will bee therein very forward, as appeareth in the *Jewes*, and amongſt them chiefly in the *Phariſes*; men appearing outwardly very hot and zealous; not onely for the *Ceremoniall*, but alſo for the *Moral Law* of *Moses*. In giuing almes, they are bountifull; In praying, very deuout; in faſting, very religious and holy: There is no godly exerciſe of Chriſtians to be vſed; wherein they would be found inferiour to any. Yea, euen *Iudas* that Traytor, pretended a care to the good of the poore, accounting that precious oyntment when it was powred on his Maſter to be ſpent in waſte, and would that it had been ſold

*Iohn 12.*

and giuen to the poore. But as *Iohn* the Apollle testifieth of *Iudas*, that he spake that, not that hee cared for the poore; but because *hee was a Thiefe and bare the bagge*: So may I say of these men, they loue vertue, not because it is vertue; they loue godlinesse, not because it is godlinesse; they loue godly exercises, not because they are godly exercises, and such as God hath commanded and approved: but their loue is grounded vpon some other external causes; as worldly profits, pleasures, friends, feare of danger, respect to please some person, care to purchase and get the praise and commendation of men, rather then of God, and such like; or else, because they see, that thus a meane is as it were purchased, whereby they may the better couer and conceale their sinnes, & hide from men, their vniust and wicked life. And thus they louing not godlinesse for it selfe, but for these respects, may iustly be said to loue these things, rather then to haue any loue and affection vnto goodnes. But it is farre, nay cleane contrary in the true seruant of the

the Lord, as hath beene (though somewhat briefly) touched before.

CHAP. XIII.

*Of the application of the former things, to the comfort of the sorrowfull soule.*

NOW, to the end that some fruit may grow to the distressed parties, of these things thus vttered, I think it expedient to make some neerer and more speciall application thereof, and in that doing, by the way to meet with and remoue such obiections as are pretended against the former doctrine, that so the *sorrowfull soule* may receiue the greater and the speedier *consolation* and *comfort*. Many and subtrill also are the shifts which *Satan* vseth to disgrace and discredit the Truth of the *Gospel*, and if it did lie in his power, by that meanes vtterly to hinder the course and proceedings of the same. As hee hath in all ages, euen from the beginning, shewed himselfe a *Serpent* of great subtilty in this

*Obiect.*

this behalfe: so not forgetfull of his own nature, hee is bold euen heere to shew himselfe accordingly, and so worketh oftentimes, nay, too too oft, and that in many, that although the doctrine vttered be neuer so plaine, neuer so profitable, yet he so handleth the matter, that either none or very small profit shall be taken therof, nay, he so compasseth the matter, that of that whereof man should reape profit to his consolation, he causeth them to gather poison to their vtter desolation. And to the furtherance of this his purpose against this doctrine, hee heere frameth a dangerous obiection in manner as followeth. I confesse (saith the person in soule distressed) that the doctrine which you haue deliuered concerning *faith*, & concerning *repentance*, is true indeed, your discourse thereof is good & godly: But yet you your selfe do know, I neede not to declare it vnto you, that this your discourse of these two points is a further and greater *breach* vnto my soule: for by all this which you haue at large so deliuered, I do perceiue and find in my selfe a great  
and



and a marvellous defect ; I see that I am *not truly and indeed repentant*: and therefore howsoeuer others may gather fruit of your godly sayings, yet you may by this surely know, that no gaine doth thereby grow vnto me.

Concerning the knowledge you ascribe vnto mee, I protest that it is not for me presumptuously to pry into the heart of any, it is beyond the skill of me, or of any other ; this power is left, or rather reserued onely to the *Lord, who knoweth the secrets of all mens hearts*, and the examination of every mans conscience is in him, whose the conscience is, and in none other man. Yet that we may the better come to the discovery of *Satans* subtile policy, and that euen thou also, aswell as others, mayst gather fruit of that which hath beene before deliuered in true, in good and godly manner, as thou confessest ; Let mee (I pray thee) by the way, demand one *question* of thee, that art thus *distressed in soule* still, the former doctrine notwithstanding. Tell mee, I pray thee: Why doest thou thus *sigh*? Why doest thou

*Ans.*

thou thus *lament* and *mourne* ? Why is thy countenance so thrown downe ? Is it not for *sinne* committed ? I am perswaded, that thou wilt not deny, but affirme that it is so. For els, why doest thou cry out so much against thy sinne, and so complaine of thy former wickednesses ?

Thus farre now I take that wee doe agree, both in thy mourning state, and also in the originall *cause* thereof.

Reply of  
the soule  
distressed.

But yet thou wilt haply *say*, I confesse it is for sinne indeed ; but in such manner, as was the mourning of *Iudas*, who is sayd to mourne and lament for his sinne committed, in betraying his Master ; but it was *without hope*, it was with *despaire*, and in hypocrisie.

*Ans.*

Well then, now commeth to be tried out, what it is that maketh thee thus to iudge and giue so heauy a sentence, and that vpon thine owne estate. In the which triall I finde *two things*, whereby thou art led, as it were, violently to this desperate iudgement. *One* is the *consideration of the time past*, for that of long time before, thou hast led thy life in ve-  
ry

ry loose and licentious manner, wholly giuing thy selfe to the fulfilling of the damnable workes of the *flesh*, neuer acquainting thy selfe with the excellent workes of the *Spirit*, and so neuer haddest any feele of sin, nor touch of conscience, as thou supposedst, at all. The *other is the state present*: Because thou feelest not these former good things, as yet to be entred into thy heart, and to haue any place therein.

Touching the *first*, thou wilt say, that surely such lewdnesse and carelesse kinde of liuing, could neuer befall the called of God, that so long, so lewdly, and so carelesly they should passe away their time, and spend all their dayes, without all remorse and feeling, as hitherto thou hast done.

Heereunto I answer, that the position standeth on a weake and feeble ground, sauoureth onely of *Satans* sophistry, and nothing of the Truth; and therefore is no better to be deemed, then a false and deceitfull *principle*, whereby the Deuill goeth about to deceiue thee, as hee hath done many others, as shall anon

*Obiect.*

*Answer.*

anon appeare. One of these *two* things must needs be found in thee, that either thou *hast* had *some tokens of faith*, and of the effectuall working of the Spirit of God, at one time or other apparant in thee, or els thou *hast not* had them at all. Tell mee now : Didst thou neuer finde, as yet, any *tokens* of the Spirit, and of faith, nor any signes of thy regeneration to shew forth themselves in thee ? *If not*, I say then, that it is no maruell to see the man of God, that is as yet vnregenerate, to drench himselfe so deepe in sinne. For vntill hee feele these tokens, in some part appearing in him, it is manifest, that in wicked and disordred course of life, there is little or no difference at all to be found betwixt him and the reprobate. And yet since the time, and also the manner of Gods calling is (as I haue sayd) to vs so vncertaine and vnknowne, I affirme, that all this notwithstanding, a man may in time be called, and therefore hee is not so desperately to iudge of himselfe. And againe, if it so be that thou *hast felt faith* in her fruit more or lesse, already working

working in thee, and halt perceiued some signes of true Repentance, heere-tofore to haue shewed forth themselues in thee, and yet thou art thus farre, as appeareth by thy speeches, *fallen backe* and relapsed : yet can this thy *fall* bee no sufficient reason, to draw thee to giue such a dreadfull doome of thine estate.

My reason is, because these *gifts and graces* of God, are *not alwayes seene* in such an high and flourishing manner, as men doe dreame after. But, as I haue sayd of *faith*, that it doth sometimes *ebbe*, and sometimes *flow* : So I asseme of the *fruits of faith* also, that they are sometimes *more*, and sometimes *lesse*. And as *faith* it selfe sometime groweth to be so *weake* and *feeble*, that it sheweth not it selfe at all, but seemeth to be, as you would say, *euen dead*, and yet hath a hidden *life* still remaining in it : So it is also with the *fruits of faith*. And heereupon it is, that wee read of diuers the seruants of God, as *Noah*, *Lot*, *Dauid*, *Peter*, and others, whose *faith* was sometime brought to so low an *ebbe*,  
and

The gifts  
& graces  
of God  
not al-  
waies a-  
like seene.

and the flesh and the powers thereof, sometime in them preuailed so much, and so mightily, that if we respect their doings for the time, they seemed to haue little or *no sense and feeling of sinne* at all, but as men no whit regenerate, did giue themselves ouer to committing of sinne, and those most odious and abominable, and without any respect, did shew and behaue themselves, as men secure and carelesse for the time. Which time of their secure, loose and sinfull manner of life, I may iustly call the time of Gods *desertion*, for that he did, as it were, withdraw from them the liuely and effectuell working and operation of his *Spirit*, permitting *Satan* and the *Flesh*, for a time, to haue the soueraignty and dominion ouer them. And for that the time also of this *desertion*, as experience teacheth, is not alike to all, but in some is of *shorter*, and in others of a *longer* continuance, as the Lord in his wisdome shall appoint, I therefore conclude, that this sayd time of desertion may not bee any cause, so hardly to iudge of the state of any.

Now

Now whereas this decrease in some is so small, that there is a *continuall motion* of the Spirit to bee found in them, though by want of due regard, they often see it not, but doubt and mistrust themselves in regard of their liues, and in respect of some sinne, that daily they finde within them, and yet after many yeeres they cannot bee deliuered from it: To these I grant indeed, that *purity* in the highest perfection, which they contend for, is a thing to be desired, if possibly it could bee had. But man, so long as hee liueth in this corrupted tabernacle of this polluted flesh, is to make none other account, but to finde many and great, yea, infinite and exceeding great *imperfections* in himselfe. For although the power and force of sinne to condemnation of man, is by vertue of *Christs* death abolished and taken away, yet is not sinne it selfe so abolished and taken from the seruants of God in this life, that neither it, nor any staines thereof should remaine in them, but that it should not raigne, as a tyrant ouer them. And therefore *Paul*,

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Some mis-  
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not.

2. Cor. 12. 9.

a seruant of God, and a man very well acquainted with this case, finding this infirmity in himselfe, and praying thrice against the pricke of his flesh, receiued this answer at the hands of God, to comfort him withall, That *the grace of God was sufficient for him*. So that the vse of these infirmities, be they of short or long continuance, is not, as some vnadvisedly, by Satans suggestion would gather, to driue vs into despaire: but that wee, seeing our selues so prone and ready to sinne, might cast away all trust and confidence in our selues, and wholly rest vpon the free grace and fauour of God.

Obiect.

Yea, but thou wilt say, Can I be said to be truly *repentant* for my sinne, and yet *commit* the same so oft and euery day, without any amendment? Although the former answer of God to his Apostle *Paul*, might suffice in this case: yet I adde further, that, as I haue sayd before, *Sin* will be found to dwell with vs continually, so long as we continue in this tabernacle of this flesh, and will bee still shewing forth the fruits thereof

Answ.



thereof in our words, our workes and thoughts. And, as the *Canaanites* preserved, and not destroyed, were pricks in the eyes, and thornes or whips in the sides of the *Israelnes*, so will our sinnes be continually vexing, troubling and disquieting of vs. It cleaueth so fast to this corrupted flesh of ours, that although we make great adoe, and strue neuer so much to be discharged therof, yet it will not be. For, as it was with *Paul*, so it is with vs, *The pricke of his flesh, which as a messenger of Satan, was sent to buffet him*, though hee struggled with it, and prayed earnestly against it, yet we doe not read, that he was quite deliuered from it. So although wee strue and pray against our sinne, yet will it againe haue a recourse vnto vs. But let not vs heerein faint or giue ouer the fight, but hold on still, and fully perswade our selues, that we shall at the last obtaine and get the victory. And further it is very good, that in committing of sinne, thou wouldest consider with thy selfe, *how thou doest commit it*, For euen in the committing therof, thou

*Num. 33.*

55.

*Iosh. 23. 13.*

*2. Cor. 12. 7.*

Shalt finde many *contrary* and *repining motions*, grudging and rising *against* this sinne, that thou wouldest so willingly leaue and forsake. For where thou seemest to yeeld obedience and subiection vnto sinne, yet it is (doubtlesse) a forced obedience, and against thy will: Much like to one that is taken *captiue* by his *enemies*, which *yeeldeth* himselfe into the power of his enemy perforce and against his will, with a grudging and a disdainfull heart, fully in minde perswaded, (that if hee did know how) to rid himselfe out of his enemies hands, and euer after continually to resist and fight against him.

*Obiect.*

But heere thou wilt *reply*, that thou, contrary to such a man taken captiue, hast a *willingnesse* in thee, and takest a pleasure and a delight in sinne, and that therefore I doe greatly mistake the matter, and am farre deceiued.

*Ans.*

But I on the other part doe *answer*, that I neither mistake thee, nor am in this point deceiued at all. For I grant, that thou hast a certaine *delight* and pleasure in sinne, and yet this letteth

reth not, but that thou mayst wihall  
*repine* and *grudge* against the same.

This thou wilt say is very strange,  
that a man should *both like* and *loath*,  
*delight* and take a *pleasure*, and also *re-*  
*pine* and *grudge* against one & the selfe-  
same thing, and that at one & the selfe-  
same instant.

Strange it may seeme, vntill thou  
hearest the same proued vnto thee, and  
then (I trust) this strangenes will vanish,  
and certainty of knowledge will come  
in place: It is no new point of doctrine,  
but ancient. It is euen the doctrine of  
the Apostle *Paul*, whom I doe know  
to speake by the Spirit of God. For ex-  
plaining of whose words, thou art to  
be put in minde of this. The man *re-*  
*generate* consisteth of *two things*, and  
these two repugnant the one to the o-  
ther: I meane, the *flesh* and the *Spi-*  
*rit*. Now the *flesh* delighteth in *flesh-*  
*ly* things; and the *Spirit* in things  
*spirituall*. And heere marke and see  
how thou mayst *like* and *loath*, *affect*  
and *disdaine*. Sin to the *flesh* is *delight-*  
*some*, the *flesh* taketh a great *pleasure*  
M 3 therein;

Obiect.

Answ.

Rom. 7.

therein, but to the *spirit* it is contrariwise *burthensome*, and therefore the *spirit* grudgeth and repineth at it. And thus thou seest, that which appeared strange before, now to be no strange thing at all.

*Obiect.*

*Ans.*

But what of all this, saist thou? Euen this, to thy exceeding consolation and comfort; that these two so contrary motions, to like, and not to like, to accept, and repine and grudge against a sinne, *as it is a sinne*, (for that must bee also added because of *hypocrites*) is a most certaine argument that thou hast the *Spirit of God* within thee. For otherwise if the *flesh* were onely there, this conflict would neuer bee in thee: for most certaine it is, that the flesh doth not fight against it selfe.

Hypocrites  
grudging  
at sinne.

As for *hypocrites*, whom euen now I mentioned, although that they also finde oftentimes such a like *combate* and *conflict*, yet the *difference* surely is great; for they repine and grudge at sinne, but *not because it is a sinne*, as I said before, but because it is such a sinne,

sinne, that is attended vpon, with certaine accidents, as that it is too *open* and *manifest*, and therefore may bee some occasion to procure vnto them, the *losse* of their gaine and profite, *losse* of their name and credit, of sanctity and holinesse, or such like, whereof I haue before spoken: In so much that they could bee willing and content, without any grudging, scruple or disputes at all, to commit the sinne, were it not attended with these inconueniences. But with the *other* it is farre otherwise; for in them the *Spirit* repineth and grudgeth against sinne, though all these *inconueniences* bee *remoued*, yea though hee findeth it attended with many pleasures and profits, and might bee done neuer so closely, and without impaire of credit in the sight of men; yet all this will not allay the stomake, but it will arise against it, because it findeth it *offensive* vnto God. And thus now you may see the *difference* of these two motions, in these seuerall estates of men, though oftentimes, I know, that the

The godly  
grudging  
against  
sinne.

hypocrite doth flatter himselfe in the sight hereof, as though hee had found some goodly and precious Jewell, in the dunghill of his corrupted nature, when as in very deed it is nothing so.

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CHAP. XIII.

*How the man disquieted in conscience, should in the same behane himselfe.*

NOW as these things hitherto haue beene vttered for *direction*: so some things also are to be annexed, partly out of that which went before, and partly ouer and besides the same, to *instruct* and *teach* the man in *conscience*, troubled and disquieted with the *weakenesse* of *repentance*, and the manifold *imperfections* which hee findeth in himselfe, how hee may vse and demean himselfe, in view and meditation of them, and that hee may do it with greater comfort & lesse distrust. First therefore, I would wish and aduise such a man, not to passe over eue-  
ry

ry thing *lightly* in a slight manner, without a due and deliberate consideration, as is the common vse of the sorrowfull soule, but rather to grow to a *thorow triall and examination* of himselfe: For oftentimes it commeth to passe, that for want hereof, there arise many great discomforts vnto men, when men either vtterly refusing, or else by reason of some light causes deferring the matter, doe not search so deeply into themselves, as they should, and so through this default, they doe bereaue themselves of the light and knowledge of those good motions of faith, and the comforts thereof comming, which other men doe inioy. And in this point it falleth out with men refusing or delaying to make this tryall, as it doth with a man diseased with a sore and grienous *impostume*, who, if hee doe looke onely vpon the outward appearance, findeth nothing but such matter as still threatneth *griefe* and *anguish*: but if hee pierce into it and launce it, feeleth present ease: So whiles the sorrowfull soule

Not rest in  
feare with-  
out due  
tryall.

soule looketh onely vpon the outward appearance of his *imperfections*, hee shall find nothing but matter to moue and leade him to *despaire*; but if hee pierce into himselfe, and into the secret chamber of his heart, by due tryall and examination of himselfe, and bee not too austere a Iudge ouer himselfe, hee shall finde at one time or other, that which may serue vnto him as a cause of great and exceeding *comfort*.

2.  
Not to bee  
too austere  
a Iudge  
vpon him-  
selfe.

Secondly, I would not haue him in this his tryall-making, to bee (as I haue said) either an *austere*, or a *corrupt* and *vnjust* Iudge vpon himselfe, ready rashly to pronounce and giue the sentence before the cause bee well and thorowly knowne. For this is a vsuall fault, and too too common amongst men, and hath been the cause of many great inconueniences. That we may therefore be found herein the more carefull to preuent and auoid euils, it is necessary that we well consider of the cause which wee haue in hand, with the circumstances thereof.

The



The *cause* is a tryall of sin, whereunto is to bee pleaded either guilty or not guilty; the *circumstances* are the persons agents, which are the *Soule* accused, *Satan* and *sinne* the Accusers, and in this the *conscience* is as a *Iudge*. The silly *soule* now as an offender, in wo-full case standeth at the Barre, holding vp the hand, to bee tryed and found either guilty or not guilty. This (as I haue said, the silly soule) is no doubt the principall part of man, and most to be accounted of as a most precious iewell. For although a man haue neuer so great aboundance of earthly treasures, yet is it nothing in comparison of the soule: And to gaine and get the whole world, it profiteth not at all to a man, if hee lose his owne soule. And therefore though our posting and hasty iudgement cannot in very deed preiudice or forestall the finall sentence of the euerlasting Iudge, yet it is not to bee posted ouer and passed vpon, so lightly as men commonly do suppose: but with good and deepe deliberation, as in such a  
weighty

*Luk. 9. 25.*

Satan and  
sinne his  
Accusers.

weighty cause is requisite,

The accusers ( as I haue said ) are *Satan* and *Sinne*, and these are found oftentimes, not onely false *Euidencers*, but also enuious *Witnesses*, and such, as indeed doe not wish any good, but harme, yea vtter destruction vnto man both in body and soule. And therefore since it is manifest to be true which I haue said of them, we may see that there is no hope at all of any fauor to be had at these *accusants* hands, but that rather it is most assuredly to be looked for, that they will spew out their poyson against the true seruants of the Lord, so far as they can, to the vtter destruction of the children of God.

Faith his  
Advocate.

Against these so malicious and enuious *Accusers*, still vrging the haynousnesse of thine iniquities, *Faith* as a wise and prudent *Advocate*, standeth to pleade the cause, who although she alwaies telleth the truth, and speaketh with great comfort, yet is she oftentimes so *shouldred out & suppressed* with the clamorous outcries of these malicious *Accusants*, that she can hardly be  
suffered

suffered to speak in such free manner as she would: And if she be suffered, yet she is so *interrupted*, that her speech is found to be but *faint and feeble*; So that if she bee not well attended vpon, she can scantly be heard. And hereupon it commeth to passe, that the *conscience* of man, giuing care most to the euidence of the *Accusers*, and not attendant to that which *Faith* pleadeth in defence, is ready to giue *sentence* and *iudgement* against the *soule*, to the condemnation thereof. But I would aduertise every man in this Session of tryall vpon himselfe, still to haue a care, that he be *not over-hasty*, to pronounce the doome before the cause thorowly heard: And let him consider with himselfe, that as in worldly causes, he being appointed as an Arbitrator or a Iudge, in equity ought as well to lend one of his eares to the *Defendant*, as hee doth the other to the *Plantiffe*, and so not to heare onely what is obiected, but also what in truth is to the same answered. So in this case also of the *soule*, let not any man attend onely and giue care to  
that

that with theſe accuſers ſhall obieſt againſt the ſoule, but rather hearken to that which faith vttereth in defence, for that ſhee pleadeth ſtill in *ſanorem vite*, for lifes cauſe. And herein this is worthy to be remembred alſo, that one *motion*, and whiſpering word of *Faith* and of the *Spirit*, is and ought to bee accepted and accounted for a greater and ſorer teſtimonie tending vnto life, then are all the earneſt cryes of theſe accuſants tending vnto death, appeare they neuer ſo faire, and be they coloured ouer with neuer ſo great likelihood and probabilitie.

3. He muſt not ſo much conſider the greatnes of the meaſure, as the truth of his repentance.

Thirdly, we muſt *conſider* alſo, & that with good aduice, *what the thing is wher-at we do ayme, and which we labour eſpecially to ſearch after, and to finde out* in this tryall and examination: for euen in this point alſo, there is oftentimes errour found; by reaſon whereof, amongſt men, there ariſeth no ſmall inconuenience. The thing therefore that herein we are to haue a ſpeciall eye vnto, is *not* the great *meaſure* and *quantitie*; but rather the *truth of repentance*. For although it

it bee neuer so slender and weake in our conceit ; yet if it bee true and from the heart, we shall thereby finde, euen in the middest of sorrow , sufficient cause of great and exceeding comfort. It may be that the *Spirit* sometime may appeare vnto vs, to be, as ye would say, but very *weake* in working : And *faith* also may seeme to be *faint* and feeble, in shewing forth the fruits of true repentance , in such abundant and plentiful manner, as thou haply doest dreame of ; yet doth not this let any thing at all , but that both thy *faith*, and thy *repentance* may be *true* : and therefore such, where-upon thou mayst settle and ground thy selfe , and whereby thou mayst assure thy selfe that thou art the child of God : And if his child, then surely freed from condemnation, and made an heyre, euen a coheyre with *Christ* our head of euerm-lasting glory. For G O D is so farre from reiecting, and casting off such small and slender beginnings, that he is rather giuen to nourish and increase the same in his children. *The brused Reede he will not breake, and the smoking Flex:*

*Esay 42.3.  
Mat. 12.20.*

*Flaxe he will not quench.* And therefore, if thou findest neuer so great *imperfections*, in this thy *repentance*, so that it seemeth to be crazed like a broken Reede, and almost extinguished, as the Flaxe that doth but smoke, yet herein is there no cause of discomfort. *First*, for that as *faith*, so likewise true *repentance* is the gift of God, who is not to bee *prescribed* and appointed, in what *measure* hee should giue the same to euery one: and *secondly*, for that it pleaseth him, to bee so gracious and fauourable, as to accept these imperfections in good part at thy hands: for the which thou art not onely to be thankfull to him at all times; but hast also a reason offered thee, to moue thee continually to pray to God for the good increase of these his gifts in thee.

4.  
He must consider what he is by nature, and know that he shall neuer be free from imperfections whilst he liueth here.  
*Psal. 51. 5.*

Fourthly, thou art to *consider* diligently with thy selfe, and to looke well vpon thine own estate; I meane, *what thou art of thy selfe and by nature*, which if thou doe, thou shalt surely finde, that thou art one of *Adams* brood, one that hast sucked corruptions, and that in great

great measure, from the breasts of thy first Parents, as well as other. For not onely thy life, but also thy Conception and Birth will be found and proved to be in sinne. Since then that thou art a *man*, and therefore by *nature* subiect to all kinde of *infirmities* as well as others, during the time of thy continuance in this corrupted Tabernacle, doe not deceiue thy selfe; but be thou assured that thy *flesh* will neuer giue ouer, but still will be found to bee a *flesh*, that is, a rebellious and a grievous *enemy*, continually *rebelli*ng, contending and striving against the *Spirit*, vntill such time as it shall, by Gods appointment, either receiue the stroke of death to subdue it, and put an end to the rebellions thereof: Or that wonderfull and sudden change be made at the last day, *When this corruptible shall put on incorruption, this vile body shall be changed, that it may be fashioned like vnto the glorious bodie of Christ*. Since now the state standeth so with thee, thou art to make none other reckoning, but that thou must, and shalt of necessitie finde (although it be to thy

*Psal. 51.1.*

*1. Cor. 15.*

53.

N

great

Rom. 5. 20.

great griefe) many *infirmities* and imperfections in thy flesh, *so long* as thou shalt haue thine abode here on *earth*, as well as others. Yet can it not therefore bee therupon inferred and concluded, that the same *imperfections* should *exclude* thee from the covenant of grace, and shut thee out from the number of Gods elected children. Nay, it is so farre off from working or compassing this euill vnto thee, that I may say vnto thee with the Apostle, *Where sinne abounded, there grace abounded much more.* So that (as no doubt vpon thy true repentance thou shalt easily finde) the further that thy *sinne* extendeth it selfe, as thou supposest to thy *condemnation*; the further also this *mercy* and grace of God doth stretch forth it selfe in giuing remission of thy sinne to thy *saluation*. But here beware and take heed of *Satan*, lest hee deceiue thee, by bringing thee into this vaine and wicked conceit, as though this *remission* were due vnto thee by *merit* of thy workes, when as it is onely of *Grace*. For of this bee thou assured, that if thou haddest neuer so great a mea-



measure of vprightnes and integritie, if thou liuedst neuer so holily; if thou ledest as pure a life as ever did any of the faithfull seruants of God, that haue beene since the fall of *Adams* (*Christ Iesus* onely excepted) yet as those faithfull seruants could neuer finde saluation in their owne deeds, but did cleane forsake themselves, and cleaue fast to the grace and mercy of God: So thou also, although thou seeke it, shalt neuer finde saluation in thine owne workes & merites thereof, but must be content with the godly to renounce thy selfe, and leane fast to the grace of God in *Christ*, in whom surely thou must seeke it; in seeking thou shalt finde it; and finding thou shalt doubtelesse possesse it.

Whereunto then (wilt thou say) doe serue the fruits of Repentance?

No doubt to very good and comfortable purpose. For these said fruits are as Signes and Seales, to testifie they are no causes to procure and effect saluation and life vnto thee.

But thou wilt say againe, Seeing the case is thus, it is *no matter how I live*, and

*Quest.*

*Ans.*

*Quest.*

*Ans.*

how I doe here behaue my selfe.

God forbid, that any such motion should euer creepe into the hearts of Gods Elect; or that any man should hereby take occasion to become secure and carelesse, to shew forth his Christian duty. For though in *our selues* wee cannot indeede finde any possibilitie to *deserue life*; but possibilitie too much to *merit death*: yet are wee bound to *exercise our selues in these fruits*, for these *causes* following.

The first  
cause of  
shewing  
godly life.  
2. 3. *Cau-*  
*ses.*

4. *Cause.*

5. *Cause.*

6. *Cause.*

7. *Cause.*

First, for that God himselfe *commandeth it*, in wonderfull many places of the Scriptures. Secondly, that thereby *his glory might be manifested*, Mat. 5. 16. Thirdly, for that *by them man is in his conscience assured of his Election and Vocation*, 2. Pet. 1. Fourthly, For that *therby our faith is not only exercised, but also nourished and strengthened*. Fifthly, for that *by such good fruits appearing in us, others are also stirred up to follow our good examples*, 2. Cor. 9. 13. Heb. 10. Sixthly, for that *by these there is helpe ministred vnto the necessities of the poore and needy*. And seuenthy, for that *they are vn-*

to vs testimonies of the truth of our faith and Regeneration, and seale and confirme vnto our hearts, that the Spirit of God is surely dwelling in vs. And all this with this caution, that hope of merit be utterly excluded, not once dreamed vpon, whatsoeuer the Papist will prattle and prate to the contrary.

To returne now, and come againe to my former doctrine which I had in hand: this is the thing which I laboured at this present to perswade vnto, that although the aforesaid gifts of the Spirit, and fruits of faith seeme to faile, to bee couered and hid, and do not shine forth and shew themselues, in so bright and open manner, as we expect and desire; yet wee are not thereby to grow to immoderate grieffe and mourning, as though the interest of life were utterly taken away and lost. If the Prince had passed to any a Deed of Gift of any thing, causing it to be ingrossed & put in writing, signed and ratified by his publique Seale, with a full intent and purpose to perform the same in all points effectually; and also to renew againe the Seale, if at any time

it fall out to bee defaced : If now it so come to passe, that hurt doe come either to the writing or Seale, would the parry, for whose benefit this act was thus passed by the Prince, doubt of the performance of his promise : or would he not rather repose his hope in the grace of the Prince, and these defaults notwithstanding assure (as it were) himself, that all should be accomplished and performed thorowly ? The case is like betwixt God and vs. For God by his promises and covenants ingrossed and put in writing, and that in our hearts, hath passed, as it were, a Deed of Gift vnto vs, of eternall life, and hath sealed it for our confirmation, with the Seale of his Spirit, with intent and promise to renew the same, whensoever it should seeme in any part to be defaced in vs. Shall wee now thinke, that if at any time either this writing of God be dimmed, or the seale thereof be found not to haue so deepe an impression, as at other times it was found to haue ; that therefore the performance of Gods promises, is to be accounted vncertaine ? Howsoever

euery earthly *Princes* are sometimes drawne by sinister meanes to falsifie their promise; yet God is, and will be euery found iust, and also true of his word. And therefore let vs assure our selues, & be fully settled and perswaded in this, concerning God & his promises, that he is so farre from euery touch of vntruth, that he will renew that which is decayed in vs, and neuer cease, till he haue perfected the good worke which he hath begunne in his. He is not like the *rigorous* and *crnell Landlord*, which vpon euery light occasion, is ready to break couenants and promise, and to cast his Tenant vtterly out of his Tenure: but *God* is proued rather to be so gracious, that where any breach through sinne is found in vs, hee will be ready continually vpon our earnest & heartie repentance, to make vp the same againe with mercy, as is most plentifully in the Scriptures, for our consolation and confirmation herein sufficiently recorded.

Fifthly, thou art to haue a continuall meditation of *this great and exceeding mercy and compassion of God vnto his ser-*

5.

He must meditate vpon the exceeding mercy of God vnto his seruants in all ages.

*nants and children in all ages* Let it neuer slip out of thy minde, but ruminare and thinke vpon the same day & night euen continually: and let this serue as a comfort of great soueraintie, against all thy sorrows, and other imperfections whatsoever, that he looketh vpon thee, not as the straitnesse of his Law exacteth, but as thine infirmicie is able to beare, euen like the Father that is tenderly affected to his yong and tender infant, accepting proffers, oftentimes for performance, and our endeouours, though small and slender, for perfection in our duty. If he should deale with vs as we deserue, who then should liue? but he knoweth whereof we be made, & he remembreth that we are but dust, & therefore weaklings, not able of our selues to walk and goe on, in the way of godlines, further then he doth vouchsafe to put forth his hand to lead vs

*Psa. 130. 3.*

*Psa. 103. 14.*

6.

He must remember the state of the Saint:

1. Before their conversion.

2. *Chro. 33.*

Sixtly, vnto these adde also the remembrance of the seruants and Saints of God: how that first before their conversion, many of them were indeed most notorious sinners, and great malefactors. *Manasses* had beene a most beastly Idolater: the Thiefe

Thiefe vpon the Crosse an open Malefactor : *Mary Magdalen* possessed with seven Diuels : *Paul a Blasphemer*, and a cruell persecuter : the conuerted *Jewes*, enemies to grace and murderers of the King of glory. The *Gentiles* sunke in most filthy and diuelish Idolatry. Secondly, after their calling also, how that many and those not meanest in the Church, haue found great and many imperfections in themselues. *Noah* was drunk, and vncouered in his Tent. *Lot*, besides his drunkennes, committed Incest night after night with his two Daughters. *David* committed Murther and Adultery; and *Peter* cursed & banned himselfe with an oath in deniall of his Master. All which are in the Scriptures recorded, not to an idle purpose; but for the comfort of vs, that were to succcede and come after: That we, seeing such great imperfections, or rather such grosse sinnes to haue beene in these so great and notable seruants of God, so renowned in the Booke of God, for the great measure of gifts of the Spirit, wherewith they are indued, might not despayre.

Act. 8.

Act. 2.

Rom. 1.

2. After their Calling.

Gen. 9. 21.

Gen. 19.

33. &c.

2. Sa. 11. 17.

Mat. 26.

*Iam. I. 17.*

7.  
He must  
not forget  
the end  
for which  
God suf-  
fers him to  
fall, which  
is, to hum-  
ble him.

despayre of our selues, or bee too much abased and humbled, in the sight and feeling of our imperfections, but contrariwise be raised vp in hope and comfort; assuredly beleeuing, that hee which shewed forth pitie and compassion towards *those*, and many others, is the same God that he was then, and that in him there is no change, nor yet shadow of change at all: but he is one and the same for euer.

Seuenthly, *the end of our falls and imperfections, would not any time, nor in any hand be forgotten.* I speake not of that end hereof, which thou oftentimes doest forge vnto thy selfe, for the increase of thy *griefe and sorrow*, but of that end amongst all other ends, wherevnto God appointeth them in his wisdom, & that is, that by them we might be *humbled*, & also taught to *distrust* our owne power & *abilitie*, and driuen from al trust and confidence in our selues, and in our merits, and to force vs wholly and altogether to *rely* and rest our selues vpon the *grace and mercy* of God promised in *Christ Iesus*. So that whensoever

*Satan*



*Satan* goeth about by reason of them, to periwade vs vnto despaire, wee see how hee striueth to subuert and ouerturne all, and teacheth vs to abuse these things to a contrary purpose, and to gather despaire of that, which God vseth in some sort to teach vs faith, viz. that failing in our selues, wee might haue faith in *Christ*: And finding our selues so vnable to performe the Law, and purchase life, wee might the more earnestly haue recourse vnto that sure Anchor of our hope, which is *Christ Iesus*, whom the Father hath made to be vnto vs, wisdom, and righteousness, and sanctification, and redemption.

1. Cor. I. 30.

Eighthly, vnto all these adde and annex, as a daily and continuall companion, *feruent and earnest prayer*, against these tentations of *Satan*, the *World*, and the *Flesh*, that it would please the Lord, in his good pleasure, to rebate the measure of these so dangerous tentations, make thee strong to withstand them, and to restore thee againe vnto that inward comfort, and comfortable feeling of his Spirit working in thee.

8.

He must pray continually against these tentations.

And

9.  
He must  
wait the  
Lords lei-  
sure.

And finally, with this prayer haue patience also, to *expect his leisure, and stay the time, till he shall thinke it most conuenient to grant and performe thy suits,* assuring thy selfe, that (as I haue sayd before) whatsoeuer shall bee most be-  
hoouefull for his *glory* first, and then for the *help* and ease of thy necessity, in due time shall be accomplished and fulfilled.

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CHAP. XV.

*Against afflictions and outward euents.*

**A**S the *outward* things, which hap-  
pen vnto vs, both in our bodies,  
name and goods, and other externall ac-  
cidents in this present life, are *infinite*, if  
we should grow into particulars: so the  
*comforts* also provided against the same  
in Scriptures, are exceeding great and  
*many*: Insomuch, that it is an hard mat-  
ter to know where to begin to recount  
the same, and yet easier by much to be-  
ginne, then to make an end.

But

But in those things whereof wee are to intreat, that they may be fit and applicable for our present purpose and cause we haue in hand, it is very necessary to consider, how the broken and afflicted conscience vseth these afflictions as a matter of great discomfort, and vpon what ground especially his *despairing conclusions* do take their force. And that I finde to bee in these *two things* :

The *first* is from the *originall* of these afflictions, which this person afflicted, falsely thinketh and iudgeth to bee *the anger and wrath of God*, conceived against him, vpon this false ground, inferring, and that very peremptorily, that hee is without the loue and fauour of God, and therefore none of his elected children.

The *second* is brought from the *misconstruction of the nature and properties of these afflictions*, thinking them to bee *iudgements* and punishments, onely incident and befalling to the *wicked*; whereas they are very commonly found, to bee rather *corrections* and *chastisements*, inflicted and laid, oftentimes,

cuen

1.

2.

euē vpon Gods *beſt* and *deareſt* children, and that not for their *euill* in any reſpect, but onely for their *good*.

Now, to help them forward in theſe two points, through *Satans* ſubtilty, there do concur alſo, the *continuance*, & *exceeding meature* of the afflictions, which hee uſeth as a violent ſtreame to driue him forward in the former miſconceits. The *reaſon* is, becauſe as hee ſuppoſeth, or as hee can ſee, there is *none* of Gods children, that doe equall and *match* him in the *extremities* of theſe his miſeries: Or elſe, becauſe hee iudgeth and taketh this, (which indeed is not) to bee a *difference* betwixt the troubles of the *Righteous*, and iudgements of the *Reprobate*, I meane, the *greatneſſe* and the long *continuance* of the afflictions. For the better ſatisfying of ſuch perſons, and for the *reformation* of this their corrupted opinions and iudgements, I purpoſe to obſerue and keepe this courſe and order:

I.

Fiſt, to ſhew and prooue, that the *originall* of the afflictions layd vpon Gods children, is *not hatred* in God, but his

his love towards those that are afflicted.

Secondly, that, the same afflictions are such, as both *doe*, and of necessity *must befall* the children of God.

Thirdly, that there are no afflictions, wherein we haue not *some* of Gods children in *former times*, that haue tasted as deepe thereof as *we* doe now.

Fourthly, that the *greatnesse* and *continuance* of miseries, is not a difference betwixt the *iudgements* of *Reprobates* in this life, and the *corrections* of God inflicted on his *Chosen*.

And lastly, I purpose to adde certaine *seuerall comforts*, out of the booke of God, against this so dangerous a temptation.

CHAP. XVI.

*Of the first position, and the obiections against the same.*

Concerning the first, I affirme, that if the witnes of the word of truth, were vtterly wanting in this respect, yet

2.

3.

4.

5.

1. God  
afflicteth  
not his

children  
in hatred,  
but in  
loue, as  
appeareth  
1. By his  
modera-  
ting the  
same.

yet the very considerations of afflictions, if they be duly made, would inferre no lesse, then I haue already set downe, viz. that *it is not of hatred, but loue, that moueth God especially thus, and in this sort to deale with his dearest children.* For first, see and consider, I pray you, is there *stay in wrath and hatred*, especially where Iustice may take place and beare it out? Would God thus *moderate* afflictions as hee doth, and in such gentle measure on vs as he doth, if he did *hate* vs? Would he be thus chary and carefull as he is, not to quench the small beginnings, and spring of our faith and confidence, and of our hope in him? Or, if it were in hatred, and not in loue and fauour towards vs, might hee, or would hee not rather cut and breake asunder the very cable of our trust and affiance, that so wee might vtterly perish, and be consumed with *Cain, Iudas, Iulian*, and such others? Howsoever you doe iudge, yet surely I suppose and thinke, that if *Hatred* were *Moderatrix* in afflictions, which God layeth vpon his seruants, that this would then bee  
the

the fruit that should follow thereon, euen *vnto desolation* and destruction, and that of Gods children; which to thinke of God, God grant to bee farre from vs.

Secondly, if Gods corrections were (as you would haue them) such an argument and a token of hatred to bee in him, shall we thinke, that he would euer haue *inflicted* the same vpon his *deare and faithfull seruants*, whom hee so entirely *loued*, as is in the Scriptures sufficiently recorded? I beleeue surely that he would not. For, doubtlesse, whom God hath once *loued*, hee can neuer be sayd to hate, in what manner soeuer in this earthly mansion he doth deale with them. His loue being once begunne, which is euen from all eternity, neuer altereth or changeth, it is an euermlasting loue, which neuer shall haue end.

Now then answer mee, I pray thee, thou that in this sinister manner doest iudge hatred to be in God towards his children, and art greatly troubled and disquieted in minde, with this euill and wicked cogitation. Was not *Dauid*, a

O

man

2.

By his afflicting them on his dearest seruants.

man after Gods owne heart, *afflicted*? Was not *Iob*, a man blessed of the Lord, greatly *afflicted*? Were not *Daniel*, and all the *Prophets* of the Lord *afflicted*? Were not the *Apostles*, yea, and all the *faithfull Martyrs* and *Witnesses* of the Lord, *afflicted*? Nay, did not our Saviour *Iesus Christ* himselfe taste deeply of *this cup* in his owne person? And did he not in many places, and many times foreshew vnto his Disciples, that this must be the state of his *servants* in this world, to beare the *Crosse*, and to suffer *afflictions*? Surely this is so plaine, that it cannot bee denied. The Scriptures are in this case very plentifull and apparant. And were not (I pray you) *all these, the beloved of God*? This also is so manifest, that none can doubt thereof, which is led by Gods Spirit. And canst thou then say, that the afflictions, whereof these holy men, yea, and the Sonne of God himselfe also were partakers, came of hatred, which God had conceived against them? It is possible that the *Deuill* may put into the heart of some so to *think*, but it is impossible that  
euer



ever this should bee found in God, who is loue, and whose loue towards his seruants is euermore lasting.

Thirdly, the very considerations of all ages, from the first *Abel*, euen vnto this time wherein we now liue, will approue no lesse, but that the *miseries* and *afflictions* of this life, inferre no *hatred*, or want of loue in God vnto his children. For if it were so, that they did make such *inference*, then see and consider well, what monstrous and deuillish *consequents* would follow vpon the same. Hath not alwaies the Church of God beene throwne vnto the walles? Hath it not beene from age to age, and from time to time cruelly persecuted? And is not that certaine which the Prophet *David* affirmeth, that the *wicked* have no bands in their death, but are lusty and strong, they are not in trouble as others, neither are they plagued as other men? Dost thou not consider that the *Israelites* were in bondage and slavery, when the *Egyptians* enioyed liberty? The people of God afflicted, when the *Moabites*, *Midianites*,

1. Ioh. 4. 8.

3.

By comparing his dealing with his faithfull seruants, and those that were his enemies in all ages.

Psal. 73. 45

Exod. 5. 7. 8.  
Ec.

Iud. 3. 6. 13.

*Luk. 16. 19,  
20, &c.*

*Iob. 18. 40.*

*mites, Philiftims, and other their enemies were in proſperity? Was not David persecuted, when Saul was honoured as a King? Lazarus hunger-starved, when the rich Glutton was choicely Tabled? Chriſt arraigned, when Pilate was Iudge? and murdering Barrabas was acquitted and deliuered? The Chriſtians moſt cruelly maſſacred, when the Heathenſh and Idolatrous people liued in peace and quietneſſe? To the which effect might be brought infinite examples more, beſides the teſtimony of the Scriptures. Where now, wilt thou ſay, was the hatred of God? In Iſrael his choſen people? In David? In Lazarus? In Ieſus? and in his faithfull Martyrs, which ſuffered theſe things at the hands of the wicked? And where (I pray you) was lone? in the Egyptians, the Moabites, Midianites, Philiftims, Saul, the rich Glutton, Pilate, and Barrabas, which liued in proſperity, and at liberty? I hope thou wilt not ſo affirme. Such a concluſion, inferring ſuch horrible abuſurdities, thou ſeeſt to bee both looſe and dangerous.*

*Fourth-*

Fourthly, *the fruit and end of these afflictions*, is likewise to be considered. The end hereof is, *the correction and amendment of his servants, and the increase and stirring up of his graces and gifts in them*, which otherwise would bee decayed and smothered. *It is good (saith David) that I haue been afflicted, that I may learne thy Statutes.* Now then, what is a greater argument vnto vs of Gods loue, then to see him vse those meanes and waies vpon vs, though sharpe and sowre vnto our nature (for vnto our flesh no affliction seemeth ioyous, but grienous) whereby his graces may be furthered, increased, and multiplied in vs, to his glory and our endlesse comfort, good and benefit?

Fiftly, *the danger which vsually ensueth vpon the absence of these things*, doth proue sufficiently also, that Gods loue, especially shineth forth most cleerely in the presence of them, and that his hatred most appeareth, when they are furthest remoued from vs; for euen then especially, aboue all other times,

4.

By considering the end, &c. which is for correction, & to stir vp the graces of God in him.

*Psalm 119.*

5.

Men are then most apt to fall into great sinnes when they are most free from trouble.

haue the seruants of God fallen into the committing of the greatest *sinnes* and mischiefes, when they haue had *no afflictions*, no troubles to occupie and exercise themselues withall.

*Noah.*

*Noah*, so long as hee had the scorning world, to molest him, continued to walke vprightly with God; but when they by the Floud were taken away, and there were none to trouble him, and that hee liued in peace in his priuate family, hee was over-taken with *drunkennesse*, and was in his drunkennesse vncouered in his Tent.

*Lot.*

*Lot*, so long as hee had the *Sodomites* to vex his righteous soule, liued well and carefully, but when by fire and brimstone from heauen they were destroyed, and hee at rest with his two-daughters, without any disquiet or molestation, hee was likewise over-taken with *drunkennesse*, and committed *incest* with his two daughters.

*David.*

Whiles *David* continued vnder the dread of *Saul*, and was cumbred with enemies, hee liued vprightly, and gaue himselfe wholly to serue the Lord; but  
being

being freed from these dangers, ha-  
uing gotten *peace* and *quietnesse*, hee  
became secure, gaue himselfe to the  
contrary; his eyes and heart fell on  
lusting, and neuer ceased, vntill hee  
had committed both *Adultery* and  
*Murther*.

Many *examples* to the like effect  
might be brought, but these (I trust)  
may suffice, in this so plaine and eu-  
ident a matter. And this the rather, for  
that euery one of vs (if we will iudge  
vprightly) doth finde in himselfe, that  
hee neuer seeketh lesse after God, or  
lesse hath him in his minde, then in the  
time of *prosperity*; and contrariwise,  
neuer prayeth, and sueth vnto him  
more earnestly, then when hee is pres-  
sed with *aduersity*. Shall any man now  
thinke that God hateth him, and hath  
cleane cast him off, because hee hath  
laid this crosse vpon him to be borne?  
Nay rather, let him herein boldly ac-  
knowledge the great loue and fauour  
of God towards him, in that hee la-  
boureth in this so fauourable and Fa-  
therly a manner to call him home, and

will not ſuffer him by any meanes to grow into ſecurity, and ſo to ſinne againſt him, but will haue him exerciſed, ſometimes in greater troubles, ſometimes in leſſe; ſometime touching and vexing him with ſickneſſe of body, ſometime with death of friends, ſometime with loſſe of goods and cattell, ſometime after one ſort, and ſometimes after another; but *all to this end*, that ſo hee might make him more *mindefull* of him, and more *carefull* to ſhew forth his louing obedience towards him,

This alſo by a *Similitude*, may very well bee confirmed vnto vs. Shall the *Phyſician* bee ſaid to hate his patient, when as hee giueth and miniſtreth vnto him a ſtrong and *ſharpe Purgation*, to recouer him? Or ſhall the *father* be ſaid to hate his ſonne, when hee doth *chaste* and correct him with the rod, that hee may reforme him? So neither can *God* iuſtly bee ſaid to *hate* vs, but rather to *loue* vs, when in this manner hee launceth our ſores, that hee may heale vs; and thus father-like, correcteth

recteth and chasteneth vs, with his Fatherly hand, that hee may amend vs.

And finally, for the better confirmation of this doctrine, to that which hath beene said, let vs adioyne the plaine euidence of the Spirit of God, which is the Spirit of Truth, and leadeth vs into all Truth, and witnesseth as much as I haue said; namely, that *All those things proceed and come, not of hatred, but of loue. As many as I loue* (saith Christ vnto the Church of Laodicea) *I rebuke and chasten: Vnto which agreeth also the saying of Salomon: The Lord correcteth him whom he loueth, euen as the father doth the childe in whom hee delighteth. Whereunto consenteth also the testimony of the Spirit, Heb. 12. saying, Haue yee forgotten the consolation, that speaketh vnto you, as vnto children? My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth, hee chasteneth, and hee scourgeth euery sonne that hee receiveth. Hereupon now I conclude, that if the former reasons had not beene at all, yet this three-*

6.

by the testimony of the Spirit of God in plain texts of Scripture.

Iob. 16. 13.

Rev. 3. 19.

Pro. 3. 11.

Heb. 12. 5.  
&c.

Job. 16. 13.

Satan's  
reason.

three-fold evidence of the Spirit of God, whose Office is, as I have said, *to leade vs into all truth*, may serue sufficiently, to the quieting of any Christian conscience, if it be thoroughly weighed and considered. And therefore whereas *Satan*, to the derogation of this healthfull doctrine, and the increase of thy sorrow and discomfort, doth forge this subuill reason: Those whom God doth thus afflict, hee doth *not* loue, but *hate*; But *thou art afflicted* so and so by God; Ergo thou art *not* beloued, but *hated* of him.

This reason (I say) is easily overthrowne, for that it is forged: By whom? by *Satan*, which hath beene a lyer and a murderer from the beginning, and therefore his argument is not to be receiued. But wee are rather to hearken vnto the doctrine of the *Holy Ghost*, which telleth vs a contrary tale, that it is not *hated* at all, but *loue*; not *anger* alone, but the *Fatherly care* and tender affection of God towards his children, that maketh



kerh him thus to correct and chastise them. And this, not that they should perish, as *Satan* would inferre, but that they should bee preserued, and not perish with the world. So that if wee endure this his chastisement, hee is so farre from casting vs off, that as hee hath witnessed, hee offereth himselfe vnto vs as vnto sonnes; But if wee bee without it, wee are so farre from loue, that wee are not sonnes, but Bastards.

Heb.12.7.8

And now see how thou maist very effectually turne this *Argument* of *Satans* back againe vpon himselfe, to his confusion, but to thy exceeding comfort. God hath afflicted thee with many crosses and miseries; art thou therefore cast out of the loue and fauour of God? Nay rather, thou art hereby assured, that thou art no Bastard, but in the number of those, that in deed & truth are become the Sonnes and Children of God.

## CHAP. XVII.

*Satans Obiection against the former doctrine answered.*

**B**Efore that I enter into the *Answer* to Satans vsuall *Obiection*, made against the former doctrine, I am to counsell thee to take heed vnto thy selfe, and to beware of his *policie* be-times. For if thou wilt be ready to accept at his hands, whatsoeuer hee will aduventure to profer vnto thee; hee will soone bring thee to take at his hands, *Copper*, nay, *drosse*, for *Gold*, deadly *poysen*, for a soueraigne *Potion*, and that to thy confusion. Try therefore and examine his obiections thorowly, marke from whom they come, and to what euill end and purpose they are made; so shalt thou the more easily withstand him in his temptations, and with more speed preuaile against him.

Although this doctrine concerning my first position, bee (as I hope) so plaine, that euen the simplest may vnderstand

derstand it; and with such reasons confirmed, as it hath pleased the *Holy Ghost* to minister vnto mee in that respect; yet is the enemy of God and all godly men, bold to take exceptions against the same, and in this manner frameth his *Obiection* :

It is recorded in the Scriptures, that these which you so often call *afflictions*, are indeed *iudgements*, and Gods *vengeance* denounced and executed on Gods *enemies*, and those against whom his wrath and anger is incensed. And for confirmation hereof, wee may produce many *examples*, euen out of the Scriptures, but in a matter so apparant, I thinke it needlesse. By this *Obiection* thus framed and vttered, it euidently appeareth, that the Forger thereof (*Satan* by name) will be a Serpent still of great subtilty, still inuventing and forging new deuices, to effect his deuilish purposes. And therefore it is not to be maruelled at, if he thus beginne to make assault vpon thee in this manner, by force of this *Obiection*, to raze out of thy

*Obiect.*

thy minde, the truth and certaintie of all that before hath beene, by ſo many *Arguments* confirmed; which his malicious craft, that it may the rather appeare, let vs *examine* and try his *Obiection* thorowly, and discover the falſhood and insufficiency thereof, ſo farre forth as by the holy Spirit of God, wee ſhall bee thereunto inabled.

*Obiect.*  
That afflictions  
are effects of  
Gods anger.

The *Propoſition* is this, that *ſuch like afflictions as thou endureſt, are threatned in Scriptures, as iudgements and effects of Gods hatred, wrath, and anger upon the wicked.*

A ſubtill *temptation*, whereby this enemy deceiueth very many: But let vs a little dwell and ſtay thereupon, ſyft and examine it thorowly, and ſo the fraud thereof ſhall more eaſily appeare. Whereas it is ſaid in the *Obiection*, that God doth threaten ſuch like things, as *iudgements*, and vengeance for ſinne, to be executed on the wicked: It cannot bee denyed, the *Scripture* to this end is indeed plentifull. But what of this? Not any thing in truth can here.

hereout bee gathered for *Satans* purpose. But herein his craft doth the more appeare: in that vpon so good a ground, hee goeth about to erect such a deformed building, and to set vp his subtilties. For by how much the foundation is more true, by so much, his in consequent conclusions will seeme to bee more strong and forcible. And then especially it lyeth vs vpon, to bee more circumspect and wary to cut him short, and to prevent him in so malicious a purpose.

Let vs now come to the view of *Satans Sophistry*: The *question* is of the hatred of God. The *Proposition* proposed is true indeed: But yet too weake and altogether vnable to conclude the *question*. For thus he reasoneth: These *miseries* and *afflictions* are *sometimes* the effects of Gods hatred: And therefore they are so in thee too.

*Answ.* This *Argument* cannot hold. For that which is *sometime* so, will neither beare a *generall* inference; nor yet a *particular* or a *speciall conclusion*. If a man should thus reason: The Sun doth  
*sometime*

*Sometime* harden the thing it shineth vpon; therefore it hardeneth *Waxe* also: E-  
 uery petit *Logician* would bee ready to  
 scoffe and ielt at the baldnes of his Ar-  
 gument. But to insist even in *Satans*  
 owne *example*: These troubles and mi-  
 series proceede *sometimes* from the loue  
 of God, and therefore they doe so to  
 the very *Reprobates* and *Castawayes*. Al-  
 though the *antecedent* be true, yet the  
*conclusion* can neuer be made good: and  
 such is the conclusion of *Satan*. For  
 what reason, I pray you, is in this? It is  
*sometime* so; and therefore so at *all times*:  
 It is so in *some*, and therefore so in *all*:  
 Or it is so in *Judas* the Traytor: *Ergo*, it  
 is so in *Peter*, or some one other of the  
 Apostles. As though that which is af-  
 firmed truely of the *one*, must of ne-  
 cessitie without exception be verified of  
*another*. Let *Satan* therefore first proue  
 this his proposition to be *generally true*,  
 that is, that these *afflictions* doe *alwayes*  
 come from the *hatred* of God: Or else  
 this; and such like particular conclusi-  
 ons, will stand him in no stead. But  
 this prooffe hee can neuer bee able  
 to

to make. Hold him therefore at this pinch, and thou shalt, to thy great comfort, have a notable victory against him.

Thus thou maist now see one piece of *Satans* malicious *craftinesse* discovered, which he vseth in this reason, to deceiue men afflicted withall. But yet this is not all the *poysen* that lurketh vnder the faire show of words in this the Serpents reason, as shall anon appeare. He is indeed very pregnant in his proofes; so is hee also as painfull and plentiful in his misconstructions, wresting all to his owne purpose, that hath but onely a very little show or likelihood to fauour the cause he hath in hand, and strueth to proue. Whereupon, it commeth to passe, that as in many other, so euen in this reason also, he very slightly passerh over the matter, by the crafty confusion of words of *diuers* significations, as though they signified and imported *one and the selfe same* thing: And therefore the rather and sooner to deceiue either thee or any other, hee thus subtilly reasoneth:

God (saith the Scripture) is *angry*  
P with

Satan his  
reason.

with those whom he punisheth : And therefore it cannot be, but thou art *hated* of him, and so out of the tale and number of his children.

*Answ.*

This is (no doubt) a very absurd kind of reasoning, and argueth sufficiently, from what Spirit it proceedeth, and therefore is thereafter to bee liked of and allowed. What Scripture euer taught, thus to ioyne & confound those things together, which God hath distinguished? Cannot the *winde* stirre and moue, but it must needs bee a *tempest*? Cannot the *Sunne* bee *dimmed* with a Cloud, but it must vtterly *lose his light*? And cannot *God* bee *angry* and displeased, but hee must needs *hate* and finally *cast away* for euer? Is there no *meane* to be had? None easier way to be found? must all of meere necessitie and of force be stretched on the rack of extremities? Indeed *Satan* would haue it so, and therunto goeth about by this his subtil reason to perswade: But yet *Gods Spirit* doth teach vs far otherwise, that God sheweth himselfe to bee *angry* and displeased with many of his *seruants*, and  
deare,



deare children, whom notwithstanding he *hated not*, but most dearly *loved*; that hee oftentimes hath not onely threatened; but also actually executed *punishments* vpon them, from whom he also promisetht that he will not take away his mercy for euer.

This doctrine of the Spirit of God, by the example of *Dauid*, *Hezekiah*, and many others in the Scriptures, is prooued to be as certaine, as that which is most certaine: and therefore euen in this point, as in al his others, *Satan* is found to be a *lyar*, & his reason to be of no force, for that so subtilly he maketh no *distinction* and *difference*, betwixt the *hatred* and *anger* of God: As though they were indifferent times, of one nature, and of one signification. And therefore if in any place, he findeth these afflictions to proceed of *anger*: he straitway inferreth, that it is of *hatred*: As though God *hated* all those with whom, and that most iustly, he is *displeased*. Which is not so, as hath been shewed. God (in some sort) may bee said to be *angry* with his children, and

in anger to afflict and punish them: But hee can neuer bee said to *hate* them: For these two are things *different* in God.

God is said to *hate* those, whom either in his *Decree* hee hath excluded from *mercy*, though he grant them life and prosperitie here on the earth for a while: or in his punishments, hee doth in anger consume, that is, in Iustice, seeke onely and intend their condemnation: But it is *not* so to his *Elect* and Chosen. For if in them he *hateth* any thing, surely it is nothing but *sinne* alone; he *hateth* *not* their *persons*, as he is said to hate the persons of the Reprobate. But yet God may be said to be *angry* with his *Elect*: that is, he may haue a will to *punish sinne* in them in what manner it pleaseth him; and he may lay his *temporall punishments* vpon them, as being displeased with their sinnes and offences, and yet be stil in *loue* affected towards them; as the *Father* that is incensed to *anger* against his *Sonne* that hath done amisse, and therefore also taketh the Rod and punisheth him, and yet still he *lovet* his child,

child, neither can, for this anger, be said to hate him.

And it is wel to be obserued, that there is a *difference* too, betwixt this *anger* of God towards his *Children* and the *Cast-aways*, vnto the *Elect* and the *Reprobate*. Vnto the *Elect* it is *temporall*, short and for a time : For *hee will not alwayes chide, neither keeps his anger for euer*. But vnto the *Reprobate* it is *perpetuall and eternall*. In the *Elect* with such measure, that they may *sustaine* and beare it : but in the *other* beyond their strength, vnto their euerlasting confusion. In the *Elect*, to worke *amendment* vnto life : In the *Reprobate*, to obdurate and *harden* them vnto eternall condemnation. As in the *Elect*, all things turne to their *good* : So in the *other*, both this and all other things turne to their *euill*. Thus much to shew and proue that which is promised, or rather affirmed in my first Position : *viz.* that the *originall of affliction*, laid vpon Gods *children*, is not of *haired* in God; but of his *love* towards those that are afflicted.

*Psal.* 103.9.

*1. Cor.* 10.3.

*Rom.* 8.20.

## CHAP. XVIII.

*Of the second Position, and the Obiections  
against the doctrine thereof.*

**A**Lthough the Doctrine before delivered, bee in it selfe most certaine & true; & although in the deliuey thereof, the Serpents subtiltie hath beene laid open, not so much as it deserueth, or as the case and matter in hand requireth: yet I trust so, that every man may haue thereby a taste of his malicious minde, so craftily going about to circumuent them, and so to compasse and effect their destruction: yet will not this our mortall enemy giue ouer, but with this new and fresh incounter beginneth againe to make his assault.

An assault  
of Satan.

Hath not God (saith he) *promised* vnto his *seruants prosperitie, peace, & good and happy successe?* and hath hee not made his *conenants* with them, to *deliuer* and saue them out of these *extremities?*

*Answ.*

*Answ.* No doubt, hee hath thus *promised*, and hee hath thus *conenanted* indeed.

deed. But yet his *promise* and *covenant* are not so made, as that afflictions should *not* touch the seruants of God *at all* : but rather in this sense, that they shall *not hurt or overcome* them. For he wil *acquit* and *free* his faithfull seruants, from that tyrannous power of *sinne* and *death*. What is this which you say ? Doe you thinke then, that *death* and *sinne* shall neuer befall vnto them ? This is absurd indeed, being so void of truth. Wee see the contrary proued by *experience*. Nay rather, this is proued, euen by *experience*, that neither *sinne* nor *death*, (although they bee enemies of great power) shal euer haue the strength to preuaile so farre against them, as to subdue and conquer them.

For the explanation of the vvhich Doctrin, you see the consideration of the *second Position* to be necessary : wch was, that *these miseries and afflictions, in this life are incident, and must befall vnto the children of God* ; that so we may the better see the slender hold, and so with the more ease auoid the danger of this *temptation*.

2. *Position.*

That afflictions are incident, and must befall the children of God.

This *Position*, as it evidently appeareth, standeth on these two branches: First, *that these afflictions doe befall the children of God*: and secondly, *that it is of necessitie, that it should bee so*. For prooffe of the first, I might produce the examples of a great number of the seruants of God: as *Noah, Lot, Moses, Job, David, Daniel, the Prophets, Apostles*, and the faithfull *Martyrs* and witnesses of our Saviour *Christ*. But forsomuch as the same hath been touched before, I will not stay hereupon. The second, hauing a *necessitie* ioyned thereunto, (that of *necessitie* it must be so) doth require a more large *discourse*, & further *proofes*: which by Gods assistance shall be done, and that (I hope) in such maner, as that the truth shall easily appeare, to stand fully and altogether against *Satan*, and his wicked policies.

2.Tim.3.12.

In this paines taking, I might vrge that excellent saying of the Apostle *Paul*, *That whosoener will liue godly in Christ Iesus, must suffer persecution*. But I know, that the Aduersarie will be very earnest to cauill against me, and take excep-

exception against this Doctrine, and place of *Paul*, saying, that it is not to bee vnderstood of any punishment for *sinne*, as those afflictions which are laid vpon him, but for *well-doing*. But I insist with this Interrogation, Is it not more vnlikely, that the seruants of *Christ* should suffer for *well-doing*, then for *euill*? And if God suffereth them to be euill intreated and persecuted of the world, and that euen then, when they doe *well*: how much more shall he doe it, when they shall *sin* and *offend* against him?

Hereunto thou wilt haply *answere*, that this is likely indeed: but yet thou findest most commonly, the *examples* of the greatest miseries in Gods seruants, to haue come, not so much of *sinne*, as in the *furtherance* of his *cause* and *Gospel*; as the *examples* of the *Prophets*, *Apostles* and *Martyrs* do proue: But *thine estate is otherwise*. For thou seest no such matter of goodnes in thy selfe, wherefore these afflictions should be imposed vpon thee.

To this, I againe on the contrary part, doe

doe here plainly *affirme*, and say, that I stand not to dispute, or to make any search and inquiry, whether thou *findest* in thy selfe any such matter of goodnes or not. It is farre from my purpose, and I leaue that to the *iudgement* of God first, and then to the tryall of thine owne *conscience*. But I come to the principall point, which is this: That GOD for *sinne* doth oftentimes in this sort *chasten*; yea, and that there is also a *necessitie* in this included, that hee *should* thus correct and chastise those that are his children, either more or lesse, as shall seeme good vnto him, in his will and pleasure.

For prooffe of this which I haue said, *viz.* that *sinne* in the Elect of God, is *cause* of *corrections* and afflictions laid vpon them: I thinke not amisse to referre thee to these *examples*, recorded vnto vs in the *Booke of God*. *Moses* and *Aaron* for backwardnes in beliefe, were punished with *exclusion* from the Land of Promise. *Heli*, for his too much *lenitie*, and remisse cockering of his gracelesse children, was plagued with a fearefull

*Numb.* 20.

12, 13.

*1. Sam.* 2.

27, 28.



full visitation. The Kingdome was rent from *Salomons* posterity, because he *transgressed* against the Lord. *Dauid*, in plaine termes confelleth, that the cause of his afflictions was in his *sinne*.

And therefore it is also, that God so oftentimes in the Scriptures threatneth punishments and *afflictions*, not onely to *Reprobates*, but also to his *Eleft* and *Chosen*. *Ieremy* affirmeth, that God be-  
 ginneth to plague the City where his name was called vpon. And *Peter* plainly telleth vs, that *Iudgement must begin euen at the house of God*. Wherunto may be very wel added, that promise of God vnto *Dauid*, in regard of his sonne, which should succeed him in his kingdome: That *if he sinned, God would chasten him with the rod of men, and with the plagues of the children of men, but yet hee would not take his mercy utterly from him*. So that heereby it is manifest, that a *chastening* there should be, and that for *sin*, but yet such as should be attended with his *mercy*. Heereunto I might adde also the *examples of Hezekiah, Daniel*, the godly Kings and Prophets, which  
 are

2.King. II.

II.

Psal. 38.

Ier. 25.

1.Pet. 4.17.

2.Sam. 7.14

are all in this very resolute : But in so plaine a matter, I trust, these few testimonies shall suffice.

*Obiect.*

But heere againe it is *objected* : Why is it necessary, that *these* things should, for *sinne*, befall vnto the *righteous*, and why is it *needfull* that it should be so, seeing that *Christ* hath already fully *satisfied* for the sinnes of all those that are his *Elect* and *Chosen* ?

*Ans.*

To this I *answer*, that although *Christ* hath indeede payd the *ransome*, and made this full *satisfaction*, as is *objected*, yet the *causes* are great, and of great moment and force, why it should be, as I haue before affirmed.

I.  
Afflictions  
are  
necessary,  
to make  
men the  
more war-  
rie.

For *first*, the *afflictions*, of *necessity*, are to be layd on the *servants* of the *Lord*, in regard of their *corrupt nature*, which is so *prone* and apt of it selfe, to like and accept of *sinne*, and marvellous *dull* and *slow*, to take any delight to walke in the wayes of *godlinesse*. *Sinne* that is so agreeable to this our *nature*, seemeth to vs *p'asant* and delightful, whereby wee are drawne the rather to *commit* it; but when men doe wisely  
marke

marke and perceiue indeed, that it is attended vpon with these fatherly *corrections*, which seeme so sowre and bitter vnto our flesh, and that besides these *temporall afflictions*, there are *eternall punishments* incident vnto the same: Such in whom the *fear of God* hath taken any root, are made the more *circumspect* and wary in *auoyding* of sinne, and more *watchfull* to *conforme* their liues, according to the prescript of godlines. Yea, they are so farre from *sorrowing* vnder the heavy burthen of these *afflictions*, that they doe take thereof great cause of *ioy*, that their rebellious nature is in this manner suppressed & bridled, and themselues brought to liue in godly obedience, as it becommeth the seruants of *Christ*.

Secondly, although the *benefits* both corporall and spirituall, which we haue *receiued* at the hands of our God, and that by the meanes of our Sauour *Iesus Christ* are past recount, yet are we found and prooued, to be of our selues very *ingratefull* and *unthankfull* for the same. Therefore it is necessary, in this respect

2.

To stirre them vp to thankfulness.

3.  
To put  
them in  
minde of  
their own  
frailty and  
make the  
depend on  
God.

respect also, that we should taste of this cup of afflictions : That wee being brought by these small and easie *corrections*, to the knowledge of greater punishments, we may be the more stirred vp, and prouoked unto thankfulness.

Thirdly, we are vniuerſally giuen of nature, to cocker our ſelues, to aduance and extoll to the ſkies our owne acts and doings, if they haue but a very little ſhew of goodneſſe pinned vpon them, and we are very ready, lightly to paſſe over our own infirmities and imperfections, be they neuer ſo great, and deſerue neuer ſo great puniſhment at the hands of GOD, and thus *Phariſe-like* are puffed vp with a vaine conceit of our owne worthineſſe. That wee may therefore the ſooner and the better come to the knowledge of our owne frailty, and ſhake off cleane all hope and confidence in our ſelues, and depend and truſt wholly and altogether vpon the grace and mercy of our God : theſe corrections and chaſtizements, being as it were remembrances, to admoniſh vs of our weakneſſe and frailty, are  
very

very expedient and necessary.

Fourthly, we are *all* maruellously inclined vnto the *loue of this world*, and haue not indeede such a longing and desire vnto the exceeding *ioyes of the life to come*, as of right we should and ought to haue. To the end therefore that this our *hot loue of this world* might the rather be cooled and rebated in vs, and a more earnest *longing* after the future *happinesse* in the world to come, might be kindled and *increased* in vs, it is necessary that God should lay these *chastizements* and *corrections* on vs, in this present life, that by this meanes wee might be brought the lesse to like and affect it, and the *more desirous of the life to come*.

Fifthly, as all other *vertues* in Gods seruants, ought to *shew* forth themselues effectually: so amongst the rest, *patience* is to bee made knowne. And for that the same *neuer appeareth better*, then in the time of *affliction*, euen for this cause also I affirme, that it is necessary that the children of God, for a *triall of their patience*, should suffer affliction.

Lastly,

4.

To make them affect this world lesse and that to come more.

5.

To manifest their patience.

6.

It is the  
good will  
and pleasure  
of  
God, that  
his seruants  
shall  
suffer afflictions.

Lastly, if these reasons thus alledged, be thought insufficient, to prooue this mine allegation, although many other may bee brought, yet letting all other passe for a time, I will onely adde one, and that of such force and power, that it cannot abide or suffer any exception, and against which, no creature, either Man or *Angell*, may dispute: And that is, the *good will and pleasure of God*. That forsomuch as it hath *pleased* him in his wisdom, and for the declaration of his loue towards his seruants, thusto determine the matter in this fatherly manner, to correct and chastize his children in this life, and hath thought this to bee the best and most conuenient course, both for their good and his owne glory; let every man *afflicted*, not murmur or grudge against God, but *patiently* and *thankfully* beare the same, and assure himselfe that the Lord (as hath beene sufficiently alledged) in his time will put an end, and ease him of this heavy burthen.

*Quest.*

But heere now, a *question* will bee mooued: Doe you not heereby now seeke

seeketo stablish againe that erroneous point of *Popish* doctrine, concerning *satisfaction*; in thar, though *Christ* hath suffered for vs, and redeemed vs, yet wee must notwithstanding, of *necessitie* endure and sustaine these *temporary* *paines* and punishments for sinne? Since there is, as you say, such a *necessity* heerin, it is likely that some such matter should be intended.

Heereunto I *answer*, that in no wise I minde or purpose to establish that deuillish doctrine of *Popery*, whatsoeuer some indiscreetly may, or rather wil coniecture. That I assure you, both now is, and so, I hope in the Lord, still shall be farre from mee. But I rather hold and maintaine the contrary. For though God, from *sin*, doth often take an occasion to inflict these things vpon his *children*, and that iustly; yet hee doth not lay them vpon his seruants, as any *satisfactory punishments*, whereby they should make any recompence or satisfaction vnto God, for the faults which they haue committed. God forbid that wee should so thinke, and de-

*Answ.*

tract ſo much from the perfection, and all-ſufficiency of the ſatisfactory ſacrifice of our Sauour *Chriſt Ieſus*. But God inflicting theſe things, doth it, to the intent that *hee himſelfe* might the more be *glorified*, and they his *children* might be *bettered*. And for this cauſe alſo, they are called, *not ſatisfactions, but caſtizements* and corrections in the Booke of God. For they make vs the more to bee *humbled* and abaſed in the ſight and feeling of our *ſinnes*. They *pronoke* and ſtirre vs vp vnto *repentance*. They are *meanes* to make vs ſeruent in *prayer*. They are as a bridle vnto our luſts and concupiſcences. By them our *faith* and *patience* are tryed. They do ſo *ſchoole* vs in the *Schoole of Chriſtianity*, that whereas wee were before in their abſence, earneſtly giuen ouer to ſinne, wee now become weary thereof, and are made heedfull to ſhun and eſchew ſinne, and are made very carefull heer-after, to walke in the right and ſtraight path of righteouſneſſe.

Now for the *Papiſts*, maintaining their ſatisfactions, for that theſe ſuch  
excellent



excellent fruits do come of afflictions, and many other besides, which for breuities cause I omit, wee doe agree with the *Papists* in this, that *sinne*, in some sort, may be sayd to be the cause of these *corrections*, and that for sinne they are inflicted: yet in the *end* heereof, which is the maine poynt wherupon their position standeth, wee doe vtterly *dissent* from them. For they will needes haue the *end* to bee *satisfaction* and recompence vnto God for sinne committed: And we contrariwise affirme, that they are *not* to procure, or make *satisfaction* at all, but are for *correction* and amendment of our selues, and besides that, they might bee fruitfull *warnings* vnto other the children and Saints of God; that they, seeing these fatherly rods of God to be layd vpon vs for our sinnes, and considering that they by weaknes, may likewise fall into the same, or some other as grieuous a kinde of sinne, and so be made partakers of the same, or such like kinde of punishment, might therby take occasion to adore the mercy of God, and take good heede vnto

their steps, that they do not offend the Maiesty of God.

Now that we haue (as I trust) thus proued this *necessity* which I spake of, let vs returne againe to the further discovery of *Satans subtilty*, but yet very loose Conclusions: who commeth now in with a new forged reason, and in this manner obiecterh against the former doctrine concerning afflictions, and the necessity thereof.

### CHAP. XIX.

*Satans Obiections against necessity of afflictions, overthrowne.*

*Obiect.*

**G**OD (saith *Satan*) hath promised prosperity vnto his children: And therefore it cannot bee, that they which are so afflicted, should bee accounted in the number of his seruants, or such as appertaine vnto his Kingdome. And so this *necessitie* also, as appeareth, falleth to the ground.

*Answer.*

But that *Satans* shamelesse doings are euidently knowne, and his drift is very

very well vnderstood, it would seeme a thing to bee wondred at, that euer such *blasphemous Obiections* should bee made, to daunt the hope, and rebate the confidence of GODS Elect and Chosen. For this (as cleerly appeareth) is the marke whereat this subtile enemy aymeth: And that his malicious craftinesse may the rather, to GODS glorie, our comfort, and the shame and confusion of the same our aduersarie appeare, I purpose (by Gods assistance) in this his Obiection, to pursue him thorowly.

That God hath promised prosperity vnto his seruants, is not to be denyed, but may safely, and with sufficient warrant easily bee granted: Nothing by the grant hereof will be gotten to strengthen Satans cause, but much will bee found thereby to increase the comfort of GODS children. GOD hath promised *prosperity* and a flourishing estate vnto his *Seruants*: Shall they neuer therefore taste of *aduersitie*? Shall they therefore neuer be *afflicted*? Though Satan do bend all his force &

beate his wits neuer so much, yet shall he neuer be able to make this his Conclusion good. The contrary hath been before, by very many *examples* sufficiently proued, and might here also by many more be confirmed, but that in so plaine a case I think it needlesse, and the rather for that the plaine testimony of the Scripture doth teach vs another manner of doctrine then Satans Conclusion doth pretend.

*Mat. 5. 10.*

Our Sauour *Christ* pronounceth them *blessed, which suffer persecution for righteousnesse sake*, and addeth also a reason: *for theirs is the Kingdome of Heauen*. Is not persecution, affliction? And is not this blessednesse, prosperity? And are not then these persecuted, in the number of Gods children? I thinke that none, but shamelesse Satan, will for shame deny it. To what purpose should the same our Sauour, so often put his Disciples in minde of the Crosse, if the taking vp of that, and the bearing it after him, should be a meane to exclude them out of the number of Gods children? Why doth his

his Apostle *Paul* so confidently tell vs, that by much tribulation we must enter into the Kingdome of heauen? And why doth the same Apostle so confidently also tell vs, that Tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword, shall not separate vs from the loue of Christ? &c. *Dauid* plainly affirmeth, that the troubles of the righteous are great and many. And are not these righteous still the children of God, although they endure such troubles? Howsoever *Satan* laboureth to perswade the contrary, yet seeing the Spirit of God teacheth vs so to our comfort, we are bound to beleene it, and to assure our selues of the same. What though God hath promised prosperity & a flourishing estate, (as I haue said) vnto his children sometimes, will hee therefore neuer send vnto them aduersitie? Because hee sometimes afflicteth, and by afflicting correcteth, will hee therefore neuer receiue againe into fauour, but reiect and cast off for euer? In the booke of *Iudges* is plentifully recorded, that

Rom. 8. 35.

Psal. 34. 19.

*Hosb. 6. 1.**Psal. 23. 4.**Obiect.*

God many times afflicted his people, giuing them ouer into the hands of their *enemies*, which tyrannized ouer them with intolerable *cruelty*; yet when they *cryed* vnto him, hee receiued them againe into *mercy*. By which it plainly appeareth, that to spoyle, and heale; to wound, and binde vp; to kill, and to reuiue and raise vp againe, are in the hands and power of the Lord; and that the one of these is not any thing preiudiciall to the other, in whatsoeuer manner it pleaseth the Lord to lay them on his children. And this did the Propher *Dauid* very well see and perceiue, and therefore euen in the midst of all his troubles and afflictions *confesseth*, that though hee should *walk* thorow the valley of the shadow of death, yet hee would feare no euill, for that God was with him, and his Rod and his Staffe did comfort him.

Oh! doe you come in with a *sometime*? What doe you tell me of *sometime*? This satisfieth not my desire and expectation, neither doth it any thing

thing at all. alway and abate the force of Satans reason. For it is not a *temporarie*, but a continuall and a *durable prosperitie* that is promised to the righteous. It is said of them, that they shall flourish like a greene Bay Tree, and that their leafe shall neuer fade, and what-soeuer they doe, it shall prosper: They shall renew their strength, and lift up their wings like an Eagle, they shall runne and not bee weary, they shall not faint. You see, heere is a plaine promise made; not for a day, but *alwaies*; not *temporarie*, and for a time onely, but *for euer*: The *one estate* not sometime, but still excluded, and the *other* perpetually, and without any limitation and date of time is promised.

In this reason thus alledged, Satan and *sinfull flesh* deceiue the simple soule many waies. *First*, in the *euill application* of the promises of God in the Scriptures, making *no difference* or distinction at all therein, in respect of the *matter* thereof, or things that are promised by him vnto his children. For when at any time God promiseth

*internall*

*Psal.* 91. 12.

*Psal.* 1. 3.

*Esay* 40. 31.

*Ans.*

Satans subtilty whereby he deceiueth the weake Christian, in euill application of the promises in Scriptures concerning prosperity.

I.

In respect of the matter.

*internall prosperitie*, in spirituall and inward graces of the *soule*, Satan subtilly applyeth the promise, vnto things *externall*, and such as doe concerne the *body*, as riches, health, good successe in affaires, and businesse of this present life, and such like. Of this his practice we haue an *example* in the people of the *Iewes*, whom he hath of long time deluded and bewitched, and as yet doth delude and bewitch in this manner of *application*. Many promises were made in the *Prophets*, concerning the Temple, the Cittie of *Ierusalem*, the people of God to bee gathered out of all Nations, to returne againe vnto the holy Citie and *Mount Sion*. All which, the *Iewes* applied vnto themselves onely, and would haue them to bee vnderstood of themselves to bee the onely people of God, of the *materiall* Citie and Temple of *Ierusalem*, and of some *externall* and *outward* face of the Church againe, there to be as in times past, crected by the *Messias*: Whereas in deed, they rather touch and intend, the



the *spirituall* collection, and *inward* beautie of Gods Elect, which out of all Nations shall bee gathered vnto his Church, which is *spiritually* meant by the names of the Temple, *Mount Sion* and *Ierusalem*, according to the vse and manner of the Scriptures. This must not seeme strange vnto vs, that this erroneous manner of application was in the *Iewes*, since that the very Apostles of our Sauour *Iesus Christ*, both before and after the time of *Christs* Death and Passion, were ouertaken with the like. For of them it is recorded, that when our Sauour made any mention of a *Kingdome*; yea, sometime when there was no mention made thereof at all, they carnally dreamed of an *earthly Kingdome*. And by this meanes, Satan laboured covertly to plant both in the Apostles, and also the other *Iewes*, this damnable heresie, That vnlesse *Christ* did erect and set vp such a *Kingdome* in this people, hee could not bee the *promised Messiah*. In like sort it is, that hee deceiueth many, by wresting the words

*Psal. I. 3,  
&c.*

words of the Prophet *David* to a wrong sense: For whereas it is said in the first *Psalme*, that the *Righteous* shall be like a *Tree* planted by the *Rivers* of waters, shall bring forth his fruit in due season, that his lease shall not fade, and whatsoever hee shall doe, shall prosper. *Satan* (like a wyly *Serpent*) wresteth all this vnto an externall and outward estate, and prosperity in things appertaining to the world, when the Prophets words are to bee vnderstood of the spirituall prosperity, and inward good estate of the soule.

2.  
In respect  
of the time

Secondly, in respect of the time also, *Satan* doth in like manner deceiue the simple, by mis-applying the aforesaid promises: For whereas God, in making his promises of such flourishing estate vnto his seruants, respecteth principally, and most of all the life to come, wherein they shall all in full perfection be established and performed; This heavy aduersarie of mankinde, goeth about very earnestly in his Conclusions, to binde and tye all vnto the life present: As though the case were such,

such, that if the same promises were not in this life performed, then they could not be performed at all. But the truth is otherwise in very deeds; for if they bee in any wise to bee ryed vnto *this life*, yet it is but *imperfectly*, or as the saying is, *inchoatly*, that is, in their beginning onely; but in fulnesse and perfection, the most of them appertaine, and are to bee referred vnto the *life to come*. This world, if it bee rightly considered, is no perpetuall thing, but as a strange Countrey, wherein as strangers and Pilgrims we wayfare still, in expectation of another and a farre better home: So that in this world, none are to expect and looke for any better things, then the common accidents, which are incident and befalling vnto strangers. As for other comforts, wee must stay the time, vntill we shall attaine vnto that longed for home and place of happinesse, which is heauen, where we shall be put in full fruition of them.

Thirdly, in the *ambiguity* also of the phrase of Scripture, Satan often in these

3.  
In respect  
of the am-  
biguity of  
the phrase.

these & such like kinds of reasonings doth *deceine* the broken and afflicted soule. As when the promise (respecting both this life, and things appertaining hereunto) Satan maketh that to bee a generall negation, in respect of the time, which is most especially to bee attributed onely to the continuance and perpetuity of the time.

*Psal.* 55. 22.

*Psal.* 112. 6.

As for example, *Psal.* 55. 22. it is said, *God will not suffer the righteous to fall for ever.* And againe, *Psal* 112. 6. *Hee shall not bee moved for ever.* For ever, that is, saith Satan, *never*, as some Translations also haue it, as though these things, that is, the fall & mouing of the righteous, should *never* come. Whereas in very deed the meaning is not so; But *for ever* they shall not fall or be moued; that is, they shall not be so abased, as that it should *last for ever*, but *for a time onely*, and then againe they shall recouer and bee restored: Agreeable with that of the *Psalmist* else-where: *Great are the troubles of the righteous, but the Lord deliuereth them out of all.* Wherefore I would wish the

*Psal.* 34. 19.

waile.

wauering soule, neither in this, or any other point of doctrine to be hastie in trusting *Satan* with these his generall termes, but rather to syft and try all by the Scriptures, and as they bee agreeable or dissenting, to and from the same, so to accept or to reiect the same.

And because I finde that many of our *English* Translations, through the *ambiguity* of the *Hebrew*, that indifferently beareth both senses, haue erred herein, translating (*neuer*) in stead of (*for euer*) if that his Booke shall herein faile him, and seeme to make against him, yet not to be too credulous, but rather to seeke and craue helpe of such learned, as are able out of the *Originall* Text to instruct him further, if otherwise, either by the circumstances of the place, or conferring it with other sentences of the Scriptures, hee cannot bee sufficiently resolved.

Fourthly, in this word (*prosperity*) *Satan* hath such subtile trickes of *Sophistry*, that if thou bee not wise, and take

4.  
In the  
word, *Pros-*  
*perity*.

take good heed vnto thy selfe, he will soone deceiue thee : For he accounteth ( and so, I feare mee , thou doest account it also ) that to bee *prosperitie*, which is *voyd of all trouble and disquiet*; so that no longer then peace & quietnesse continue , no longer he accounteth it to be *prosperity*: Whereas God would not haue thee to consider so much the very instant and time present, but the issue and end of all. The Scriptures doe testifie vnto vs, yea, and experience also doth teach vs, that the *wicked* are seene to bee in this worldly *peace* , and to bee without troubles; when as on the other side, the *godly* are in great *troubles* : yet cannot the *wicked* ones bee iustly said to enioy *prosperitie* , nor the *godly* to bee *out of prosperitie* , vntill the end of the one and the other bee manifestly knowne, and then that will sufficiently proue, that the *wicked* ( this peace notwithstanding ) is *void of prosperity* , and the *godly* ( their troubles notwithstanding ) are yet *prosperous*. And therefore the Prophet *Dauid* in the 37. *Psal.* hauing

hauing discoursed at large of the flourishing estate and prosperitie of the Righteous in the end, to shew how we may truely iudge & determine of it; referreth vs not to the beginning or middle, but vnto the end thereof, saying; *Marke the upright man, and consider the iust; for the end of that man is peace.* The good Souldier doth not determine of his good successe, by the heate of the skirmish, or by the strokes and wounds giuen and receiued betwixt him and his enemy, but by the *issue* and *event* of the battell. For if then hee put his foes to foyle, he thinketh the victory to be his, and his fight to haue beene good and prosperous. The Merchant-venturer doth not iudge of the good successe of his Aduentures, by the present tempests and stormes beating vpon him, and whereby he is tolled to and fro, and often in danger of losing all: but if in the end he arriue safely at home, without disparagement of his life and substance, he then thinketh all to be well, and his voyage to be worthily accounted prosperous. So, that

R which

*Psal. 37. 37.*

which God speaketh of thy life, and whole life considered altogether; doe not thou thus misingly with *Satan* diuide and part asunder by piece-meale; for so thou mayst bee soone deceiued: but ioyne the beginning with the proceeding, and consider both these vvith the issue and end thereof, and thou shalt finde, that whatsoever *Satan* shall reason to the contrarie, yet the *godly mans life*, euen in the midst of all *Aduersitie*, is a most happy and blessed life, and full of all prosperitie, because that *the end* thereof assuredly is blessed and prosperous. Here perhaps you will maruell and demand how it can bee, that these so contrary things should possibly concur and meet together at one time, and in the same subiect. To remoue this maruell, and to satisfie this demand, not I, but the Apostle *Paul* shall come in place, who is bold to vtter as marvellous doctrine as this. *As dying* (saith he) *and yet behold, we liue; as chastened, and yet not killed; as sorrowing, and yet alway reioycing; as poore, and yet making many rich; as hauing nothing,*  
and

2. Cor. 6. 9,  
10.



*and yet possessing all things. And what now are these; in death, life: in afflictions, comforts: in sorrowing, abundance of reioycing: in pouertie, plentie: and in exceeding penury, the possession of all things: but even in aduersitie, the greatest gale of all prosperitie?*

CHAP. XX.

*Other Objections of Satan, against the former doctrine confuted.*

**I**F this which I haue somewhat largely discoursed, be thought to be too little and insufficient for confirmation of mine assertion, neither wil content your minde; take, I pray you, a little paine, & wade on w<sup>th</sup> me a litle further in this matter, & I trust, by the assistance of the Spirit of God, euen by a very familiar *example*, to make the case so plaine, that you shall euen as it were of force be brought to confesse my *Position* to be true, whatsoeuer the enemy of mankind

will seeme to blatter out to the contrarie. It is not to be denyed, but that *Satan*, the better to ouerthrow the seruants of God, is busie to take many exceptions against the Truth proposed, and vseth many reasons for confirmation of his doings. But when all are thorowly skanned, they will evidently appeare to be more presumptuously vttered, then duely proued, as now shall bee easily scene. Let it be *graued* (for disputations cause, but not that it is true indeed) *that the promises of God doe concerne this present life onely*, (I meane the promises of prosperitie) and that they shall be here performed also; Say that the *righteous* shall *not fall for ever*, that is, shall *never* fall, but shall euer flourish: Let *Satan*, vpon these two grounds, beginne to settle his mayne conclusions: yet I doubt not, but that vpon the examination of his reason, it will cleerely appeare, that his conclusions are but vaine, light, and of no weight or importance. This is *Satans* reason:

Satans  
Reason.

The *righteous* men and children of God doe in this life *enjoy* continuall prosperitie:

*prosperitie* : For so God hath said and promised, who is true in his word, & faithfull of his promise, and therefore surely wil perform it. But *thou hast not this prosperitie*: For thou continually liuest in trouble and aduersitie : And *therefore* questionlesse thou art none of Gods children.

The *first* Proposition, with the reason, I grant to be true ; but the *second*, and the reason of the same, I affirme to be most absurd, if it be well considered. Art thou therefore excluded from prosperitie, because thou indurest troubles in this life ? Nay rather, thou mayst with safety deny the *consequence* of this connexion: For troubles and molestations are no vndoubted marke, whereby to coniecture the absence of true prosperitie; because that both these may very well concurre and come together, as by this familiar *example* plainly doth appeare : The *Merchant*, the *Husbandman*, & the *Artificer* doe all take great paines; one by Sea, the others by Land, they toyle and labour ; and are greatly for the time disquieted, as men ouer-

*Ans.*

Example.

weariéd with exceſſiue toyle ; yet in all this, their paines are turned to a good euént ; they prosper, for their wealth is thereby increased ; their labours and toyle are recompenced with great profit and aduantage. Will you now say, because these men haue such paines and troubles, that therefore they doe not prosper? I perswade my selfe, thou wilt not say it. And why ? Surely for this cause onely : for that these their paines (as is said) are turned and conuerted to their gaine. Euen so it is with the children of God; they are in afflictions and troubles, they are pressed with miseries in this life, and yet still they prosper, still they flourish ; because that all and euery one of these their troubles, afflictions and miseries, be they neuer so great, and neuer so many, are still conuerted, and turned to their good. *For all things worke for the best, and greatest commoditie and benefit to them that are elect of GOD.* So that gaine is gaine to them, how, and wherein soeuer it be found. Doeſt thou not see, that a Jewell, and that of great price and valew,

valew, may sometime bee scraped out of *dung* and myre? And doth not experience teach thee, that the finest *metals* are fetched from the grossest *element*? What if other make their greatest gaine of *wheate*? Why shouldst thou repine and grudge, if thy gaine bee also like, though it be gathered from the *Chaffe*? My meaning is, that though others, by peace & plenty haue walked in the paths of righteousness; yet if thou on the contrarie, in trouble and disquiet hast attained to it, in as great a measure as they: and that which they haue gleaned in *Prosperitie*, thou hast also gathered in *Adversitie*, in thy afflictions and misery, thinke not otherwise, but that God hath had as great a care to make thee prosper, as he had to make them.

So then, to *conclude* and shut vp this point: whensoever *Satan* thus beginneth to dispute and reason with thee, to bring thee into some euill conceit of thy selfe: Doe thou enter straightway, as into a most sure place of refuge and securitie, into the consideration of that mercifull course, that God taketh

*Conclu-  
sion.*

with his children, in the middest of all extremities: w<sup>ch</sup> is, euen as the *Physician* doth with the *poysons*, that out of them he maketh a *soueraigne medicine*, to cure a sore and grieuous sicknes: Or as the *Goldsmith*, which out of the *earthy Mine*, tryeth and proueth *Gold*: So God, out of these *extremities* and troubles, gathereth many profits vnto his children: in regard whereof, they may rightly be accounted to be *prosperities*: for that in all these, the children of God, doe more then prosper. And then in this, or such like sort, thou mayst *answer* or *reply* against thy flesh and Satan, thy professed enemies, and say:

Thou vile and corrupt flesh; thou subtile and enuious Serpent, why doe yee reason thus against mee, and that without all sense and reason? Doe I not therefore prosper and flourish, because I am afflicted and am in miseries? Is the pruned Tree past recouerie? and doth the Hearbe dye, because it is cropped? Yee are very busie and earnest to tell me still of miseries and afflictions; but yee make no mention of the excellent

lent fruit of them at all, these yee keepe secret, and hide them from mee. And why? because ye see them as they are indeed, to be full of all prosperity. What if they seeme in themselves so bitter as ye pretend? Doe not ye see and finde, how the children of God haue alwayes prospered, euen in the very lowest ebbe of all Aduersitie? Was *Ioseph* then alone prosperous, when as he liued with his Father *Iacob*: or when hee was accepted as a *Steward* in the house of *Pharaoh*, and had the ouersight & charge of all the *Egyptians* substance? Was *Daniel* onely flourishing, when as hee was made a Ruler in *Babylons* Kingdome? No, no, it is farre otherwise: for *Ioseph* euen in prison, and *Daniel* in the *Lions den* did prosper. For I finde, that euen in these stinking and dangerous places, God was present with them, did get them fauour, and with honour deliuered them out of their distresse. Ye beat much vpon the present paines, but ye neuer consider how God doth temper them, and qualifie his seruants in enduring and sustaining of them. In this

this case it is with the seruants of God, as it was with *Israel* in *Ægypt*, the more oppressed, the more he prospered and increased. These *miseries* and afflictions are not *axes* to cut vp by the rootes, but onely the Lords *pruning knives*, whereby hee cutteth away the dead and rotten branches, that his grafts may grow the better, and their inward vertues may increase and sprout the sooner. Ye neuer consider *the end and issue* of these afflictions, that repayeth all with profit, as appeareth by *the examples* of these and such like. Were not, thinke ye, the miseries and afflictions of *Ioseph*, good and profitable, whereby he was aduanced to so high a place of the Kingdome, as to haue all at his command? Was not the fierie furnace as great aduantage to *Shadrach* and his fellowes, being vnto them a step vnto great honour? And are not these most prosperous things, whereby we are fitted for a farre better Kingdome then that of *Ægypt*, and prepared for farre greater honour, then any, yea all in *Nebuchadnezzars* Kingdoms and Pro-



Prouinces? For wee are prepared for him, *in whose presence is the fulnes of ioy,* and at whose right hand are pleasures for evermore.

CHAP. XXI.

*Of the third Posiſion.*

THESE Meditations, though they seeme to be a fast and a sure footing, whereby the afflicted and distressed soule may be stayed; yet the broken soule cannot hereby stay it selfe any long time: For that Satan going about, as affirmeth *Peter*, *like a roaring Lyon, and seeking whom he may deuoure,* hath his new inuentions, new motions, and new temptations, wherewith hee doth assault the silly weake conscience. For if thus, as hath been related, in the matter of a mans miseries and afflictions, he faile and be disappointed of his purpose; he then falleth from the matter, and with something brought from the manner and measure of them, be-  
ginneth

1. Pet. 5. 8.

ginneth on fresh to set vpon the broken soule.

By which his doings, he the sooner perswadeth, and by perswading preuaileth; because that all men, for the most part, carrying an enuious eye, are giuen and inclined to thinke and iudge, both for the time present, and the extremitie which they indure, no grieft to be like or worthy to be compared vnto their owne. Yea, their iudgement by *Satans* policy is so corrupted in this respect; that although, even in themselves, they haue sustained farre greater and more grievous afflictions; yet because they are past and ouergone, and this now present & working on them, they can hardly be so perswaded: Thus therefore, or in some such manner be- ginneth Satan to set vpon them:

Another  
assault of  
Satan.

Thou speakest of miseries and afflictions of others: and I see how that indeed, as thou sayest, the *seruants of God* haue beene *deliuered* and rid from them, and haue gotten the vpper hand with aduantage: but what of this? what is this to *thee*? Doest thou thinke to thrust

thrust thy selfe into the company , and to be accounted in the number of these seruants of thy God? No, no, thou art greatly deceiued herein. Indeed they suffered afflictions , they had many troubles, but neuer any liketo these of *shine* : they had troubles indeed , but *none so extreme*, so intolerable as these which thou doest indure : *Theirs* , in respect of *shine*, were but as fly-bitings : *Thine* are the very *messengers* of wrath; nay, they are very *brand-markes* of eternall Iudgement. Thus, or in such like manner , *Satan* reasoneth , and oftentimes greatly preuaileth in his doings, whiles the broken conscience is too intentiue vpon his owne priuate extremities, and too too credulous to hearken to *Satans* perswasions, and to yeeld faith vnto his subtile enchantments, hauing small or no regard at all vnto the end whereunto he directeth his practises. Howsoeuer the matter bee coloured, and in what manner soeuer he worketh , the end is the destruction of man. And to attaine vnto this end, with the more facilitie , hee will shew himselfe

2. Sleights  
of Satan.

1.

himselfe (as hee is indeed) a wyly Serpent ; yea, a busie Aduersarie too, letting nothing lightly slip and ouerpatse him, whereby he may obtaine his purpose. And that doing of his, as in his obiections before, so heere likewise it doth appeare. For in this his reason *two* especiall *sleights of Satan* doe evidently appeare. The *one*, in that hee presenteth before thee, thy miseries and afflictions, in the most *griuenous manner* that may be, still exaggerating and amplifying them euen to the highest : And all to this end, that so hee may the rather appale and affright thee. As though God would neuer thus, and in such sort deale with those that are his Chosen, as it is proued he dealeth with thee. Secondly, in the *other* he vseth very cunning shifts, and crafty conueyance, in setting before thee the *miseries of Gods afflicted children* : which said miseries, although they were neuer so griuenous, neuer so intolerable, and sauouring of neuer so great and sauage crueltie ; yet he doth *extenuate* them to the vttermost of his power, that so they may

may appeare but *light* and *slender*. If it so fall out, that hee lacke a shift in this manner to lessen them, then will hee bend his power, and apply his wits, vterly to *smother* the remembrance of them, that thou shouldest neuer thinke vpon them to thy comfort: And therefore will be continually in this case, to set before thee as a daily dish to feed vpon, the *examples* of some such of Gods seruants, as haue beene but *lightly* and easily afflicted, by this meanes knowing, (or at least hoping so) that hee shall adde a greater edge to this temptation.

Wherefore, that wee may the better *preuent Satan* of his purpose, aswell in this temptation, as we haue done before in the other: Let the *third position* bee remembred as an euerlasting Truth; which is, that, *be thy miseries and afflictions neuer so extreme and dangerous, yet thou hast, in bearing of them, suffered in no such grieuous manner*, but it will easily bee prooued, that *some of the seruants of God, at one time or other, and in some one sort or other, haue tasted and drunke as deepe*

The third position. Some of Gods children in former time haue beene as sore afflicted.

deepe of that cup, as thou doest iudge thy selfe to haue done. And therfore *Satan* in this his reason, enlarging thine, and extenuating the miseries of others, doth prooue himselfe to be still as hee hath alwayes been from the beginning, both a *Lier* & a *Murtherer*. That this may the rather appeare vnto thee, search & look (but with a single eye) into these thy troubles, miseries and afflictions, which thou endurest: ransacke euery corner of them, call them all to remembrance, leaue not the least and lightest mite of them vnnumbred, that so thy reckoning and grosse sinne may grow to the greatest; yet I doubt not, when all this is done, that I can easily produce *examples* of those, whom I know assuredly thou darest not deny to be the children & chosen seruants of the Lord, and yet haue suffered and endured (if the matter bee weighed in iust and equall balance) a great deale more then euer thou hast done. Thou hast read, or I am sure thou hast heard of that notable *spectacle* of all extremities, I meane the patient *Job*, who being a man crowned with

with happinesse, and maruellously blessed with abundance of worldly goods, suddenly, and in a very short time, was *deprived* of them all : his *servants* were slaine, his *goods* and chattels taken away, his *children* killed, his *body* stricken with so loathsome vlcers and byles, that it was irksome to any to behold : His *friends*, which should haue beene as helps and comforts vnto him, became as continuall corrosiues vnto his sorrowfull heart; yea, his *wife*, in the iudgement of some, which should haue beene a speciall comfort vnto him in this his most lamentable case, was not behinde, in bitter and scorning manner, to the increase of his griefe, to bid him *Blaspheme God* and die. Doe but read, and thorowly peruse the history, and that booke of this seruant of the Lord, and I doubt not but that thou shalt there finde miseries inflicted vpon this one person, in such store, that they are rather to be admired and wondred at, then by any meanes to bee equalled. Insomuch that his *three friends*, which came of purpose to visit and see him,

S                      with

with intent also to comfort him, calling to minde the prosperous estate wherein hee before had liued ; and beholding the great misery whereunto he was now cast, are sayd to sit all mute and amazed in seven dayes silence, nor knowing what to speake, or where to beginne.

Vnto this of *Iob* wee may annex the afflicted state of *Dauid*, who in the booke of *Psalmes* setteth downe the greatnesse of his miseries, by many significant and wofull termes, while hee complaineth of the agonies and paines of his distressed body, the want of safety, dread of death, distrust of life, violence of foes, and treachery of those whom hee esteemed to be his most trusty and faithfull friends. But leauing these, and many other such like examples of the *Patriarks*, *Prophets*, and *Apostles* of the Lord, somewhat touched before ; if I should descend and come downe to the lower times, and make relation of the great miseries of those faithfull *Martyrs*, which suffered for the testimony of *Christ*, most cruell torments



ments in the *primitiue* age of the *Church*, after the times of the *Apostles*, it would (I thinke) force any heart, though it were as hard as the *Adamant*, to relent and melt with griefe : when as without all regard of *Sex*, care of *age*, or regard of *estate*, the *virgin* and the *valiant man at armes*, the *infant* and the *aged*, the *wife* and the *husband*, the *father* with his *sonne*, and the *mother* with her tender and guiltlesse *babes*, were condemned without all remorse and pity, to the suffering of most brutish and cruell torments : Some leauing all, and forsaking their houses, goods and substance, were forced to flie into *Desarts*, holes, and caues of the earth, for succour and reliefe : Others, not so escaping the *Tyrants* hands, deprived of all their riches and estate, were grieuously tormented : Some *whipped*, some *buffeted*, some *racked*, some *torne in pietes*, some hauing hands, leggs, and other members cut away, their flesh lanced and gashed with *kniues* and *razors*, their faces mangled, their eyes, some pricked with sharp *quills*, and some quite pulled out, some

hanged, ſome drowned, ſome burnt to aſhes at ſtokes, others broyled on gred-irons, and roſted on ſpits, ſome torne and rent with wilde horſes, and others thrown to moſt ſauage and cruell beaſts, to be deuoured. So that it cannot bee, but that the Chriſtian heart muſt needs be greatly grieued, to read in ſeueral the things that are recorded of them.

But leſt theſe things mentioned thus in generall, ſhould ſeeme to you of little importance, and ſmally pertaining to the purpoſe I haue in hand : Out of ſuch an infinite number, which haue in this ſort endured ſuch cruelty, I thinke it good to make recitall of a few particulars, wherby (I truſt my) poſition will be ſufficiently confirmed. And yet before, giuing you thus much to vnderſtand, and generally to obſerue, That during the heavy times of theſe perſecutions, beſides the particular torments which euery one endured, all and euery one, that did but take vpon him to profeſſe himſelfe, and ſay hee was a *Chriſtian*, had the whole State and Kingdome, wherein hee liued, bent againſt

gainst him, his goods (by the lawes) in danger to bee confiscate, in stead of a rightfull Iudge, hee had not onely a Miscreant, but also a most cruell Tyrant to decide his cause, who rather busied his head to devise torments, then how to set downe the doome with equity. His friends and worldly comforts would forsake him, being such as no whit fauoured, but most poisonfully maligned the cause of Christ. Life could not be had, but bailed with many miseries; and death, though wished for, yet could not be attained vnto, but through the troublesome & outrageous tempests of most extreme calamities. So that if thou respect now, the losse and want of these worldly comforts, I perswade my selfe, they can in no case be inferiour vnto thee. But these are but light in respect of the particular tortures, most wofull and lamentable, which in the cause of *Christ* they endured, whereof now, God so permitting, thou shalt haue a taste.

It is storied of *Romanus* a constant *Martyr*, how that he being condemned

*Romanus,*  
a Martyr.  
*Ensch. lib. 8.*  
*cap. 20.*

vnto the fire, and being brought to the place of execution, ſtanding bound to the ſtake, and in moſt cheerefull manner calling for fire to be put vnto him, as one moſt ready and willing, with ſo ſlight a torment, to put an end to his life, fraught with ſo many miſeries: the Preſident cauſed him againe to be looſed, adiudged him to the induring of another torment, namely, that the *tongue* of *Romanus*, wherewith he had ſo ſtoutly defended the cauſe of *Chriſt*, ſhould bee cut out: whereunto *Romanus* yeelding patiently, hee held out his *tongue*, as one moſt willing and ready to abide this new deuſed torture: which cruell ſentence being performed, hee was againe clapped faſt in *prison*, where hee was a long time cruelly tormented. And when, by the *Emperours* pardon, all the other priſoners were ſet at liberty and deliuered, hee alone was left ſtill as a lamentable ſpectacle of woe and miſery; and iudged as one altogether vnworthy of ſuch a benefit, had his *feet* ſtretched (as the ſtory noteth) ſiue ſpaces aſunder, and in fine, with a cord or halter

halter put about his necke, was stifeled vnto death.

*Appbrianus*, a like constant and faithfull *Martyr*, in no respect inferiour to the other, being first apprehended and dapt into prison, for his profession of *Christ*, was in the same prison, in piti- full manner tormented a whole day and a night, with both his feet in the stockes, stretched farre asunder; on the third day hee was brought forth before the Iudge, and vtterly refusing to doe sacrifice as hee was enioyned, had straight-way his sides rent by the Executioners or Hang-men, with the lash of the whip, yea, and that not once or twice, but oftentimes, euen vnto the bone and inward bowels. His *face* and necke also were so vehemently lashed, that his face was swollen so exceedingly with the print of the stripes, that they, which beforetime had knowne him well, and could haue discerned him from another by his countenance, thenceforth misse of their marke, and knew him not at all. When his cruell enemies did see and perceiue, that for all

*Appbrianus*,  
a Martyr.  
*Euseb. lib. 8.*  
*cap. 22.*

these manifold and grievous torments, he would not yeeld vnto their idolatrous, and wicked religion: For a further increase of his paines, they wrapped his feet in flax, oyled all ouer, and set the same on fire; whereof (to vse mine Authors words) what great and grievous paines hee suffered, I am not able to expresse. It ranne ouer his flesh, wasted and consumed the same, and pierced euen vnto the marrow bred within the bones: So that his whole body was therewith larded and distilled, much like vnto dropping and distilling wax. The *Martyr* hauing yet some breath left, after all these exceeding torments, was brought backe againe the *second* time to prison. On the third day was presented againe before the Iudge, and although, by reason of his grievous wounds, he was past all hope of life, yet by the sentence of the mercilesse and cruell Iudge, hee was condemned to be cast into the raging sea, and to bee *drowned*.

*Porphyrius,*  
a Martyr.  
*Enjeb. lib.8.*  
*cap.29.*

To these, if I adde the lamentable story of *Porphyrius*, it shall not be amisse,

misle, who being apprehended, and confessing boldly himselfe to bee a *Christian*; it was first commanded, that hee should bee whipped and scourged to the very bones and bowels, where-with hee was so pittifully rent and mangled, that (as the Story noteth) hee seemed to bee, not a man couered in flesh, and compast in a skinne, but a *picture* made of stone, or wood, or some senselesse metall. In which plight, when hee had continued a long time, & yet the Iudge perceiuing him to vtter no words of impatientie, but to continue still as one that suffered no great paine; not as a man, but as a beast, without any compassion, and voide of all humanitie, made this direfull Decree, that in a slack and slowe *fire*, his bodie by little and little, should be consumed and burnt to ashes.

Infinite are the like *examples*, which the Stories do affoord vs; but I had rather, for a further search hereof, to referre thee vnto those, who haue faithfully recorded the same in our  
*English*

*English* tongue, as they bee set downe in ancient Writers, then to trouble this small Treatise, with any further discourse of the same: Hoping that these few are sufficient to set before thee, and to giue some little taste, what great and *griuous afflictions* the *Saints* and *seruants of God* haue suffered, and beene partakers of in this life. Which if thou thinkest that thou canst possibly equall and match, yet I am assuredly perswaded, thou canst not surpasse and go beyond them.

Let *Satans* reason now be tryed by the Touchstone of these and such like *examples*, and I trust, it will manifestly appeare, how little truth there is in his allegation, when he would make the greatnesse, and excessiue measure of *afflictions*, to bee an argument and a *signe* of Gods *reiection*. Dare any affirme, that these were Castawaies, which are so highly renowned for Gods faithfull Seruants, Saints and Martyrs; which by their bloud-shedding, sealed their *Christian* Profession? Who euer (I pray you) suffered



red more extreme paines & torments in their bodies then these? Insomuch, that if by the outward accidents, wee might iudge of the finall estate of the soule, you may iudge these, of all other, to haue beene smitten of GOD and plagued, and euen in earth to haue receiued the very sentence of eternall death vpon themselves. But this manner of iudgement must bee suspended; for notwithstanding these externall and outward accidents befalling their bodies, they rested, and continued still the Elect and Chosen of the Lord, euen vnto the death; the cup whereof, in defence of their Masters cause, they most gladly tasted of, how grieuous soeuer the torments and afflictions were, which their bodies suffered and endured.

And againe, if thou dost vouchsafe with an vpright heart, and void of all blind affection, to compare together *thine* and *their* afflictions, I doubt not, but that both for the *cause*, and also for the *matter* and *manner* of them, euen in thine owne iudgement,

*thou*

thou wilt be found and prooued, nothing comparable but farre inferior vnto *them*. For they were afflicted for the testimonie of *Christ*, but thou for sinne; they at the hands of *Satans instruments* in most cruell manner, and thou at the hands of *God*, after a Fatherly way: They vnto death, and the same most extreme; but in thee, thy *life* is preserued, a time of repentance is granted, which is surely a great Argument of Gods great loue and fauour towards thee. So that now thou maist see this my *Position* to bee true, and that to thy great comfort; that others haue tasted and drunke as deep of the cup of afflictions, nay, much deeper then thou hast done. So insatiable a Serpent is *Satan*, and so obstinate in his peruerse opinion, that nothing, bee it neuer so truely vttered, can satisfie him and content him: For although this which hath been said concerning this *Position*, and the ouerthrow of *Satans* coloured reasons, doe greatly qualifie and allay the matter, yet through *Satans* suggestions, the broken

ken soule is not with all this contented: For the enemy hath now found out another *use* and starting-hole, to auoid the danger of this sound doctrine, and to intrap the weake conscience ( whose death he greedily thirsteth after ) within the compasse of his subtilty, as by this his reason doth appeare.

CHAP. XXII.

*Of the fourth Position.*

LET it bee graunted ( saith this our cruell Enemy ) that many of Gods Elect and Chosen are found to haue suffered these, and such like afflictions, and say they haue gone beyond thee in extremities, yet this helpeth not the matter, neither doth it serue thy purpose at all: For reade and see, and thou shalt finde, and that quickly, a great difference; for the *miseries* which they endure, are but *short and momentany*; with them *there may*

A fresh  
assault of  
Satan.

*Pſal. 30. 5.*

*may bee trouble and heavineſſe for a night, but ioy cometh in the morning :* But experience telleth thee, that *thy troubles* contrarywiſe are of long continuance. Againé, when *they cry* and call for help and ſuccour, God doth ſoone *releaſe* them, and putterh an end vnto their troubles: for hee hath ſo promiſed vnto thoſe that are his Children; *Call vp-*

*Pſal. 90. 15.*

*on me in time of trouble, and I will deliuer thee.* And therefore wee ſhall alſo finde, that *Dauid*, a man which was ſo much experienced in afflictions, God was alwaies ready, and at hand to ſaue and deliuer him, as hee himſelfe doth witneſſe, ſaying, *I cryed vnto the Lord, and hee heard mee, &c.* But with thee thou ſeeſt it is not ſo, for thou haſt cryed and called a long time, and yet thou art not heard; thou prayeſt, but thou canſt not preuaile: Cease therefore to reaſon what grieuous torments the children of God haue ſuffered, for it will not ſatiſſie nor ſuffice thy turne: For if thou hadſt beene one of Gods elect and choſen Children, hee would ſurely haue heard thee long yer  
this:

this: Hee would not haue stopped his eares at so many cries, nor passed ouer so many plaints, without compassion shewing.

In this new and fresh assault of *Satan*, made vpon the weake conscience, we are to consider, how that to make his reason to carry the greater shew of probability, he doth make a *double* amplification thereof;

*Partly*, by the *enumeration* of some *examples* of such persons as haue beene afflicted, but yet for a short time, whose cry the Lord hath quickly heard, and granted their request, saying, Lo, and see such, and such an one, the Saints & Seruants of God indeed, that haue suffered great and grievous torments: but behold and see againe, how soone and quickly they were deliuered.

And *partly*, by the *recitall* of Gods exceeding *mercy* and compassion vnto his Seruants, alledging that his eyes are alway fixed on them, his eares are euer open to their cries, that hee is tender and carefull ouer them, as the  
Hen

1.

2.

Hen ouer her Chickens, or the Mother ouer her yong and tender Babe; and as mindfull of them, as the Bride is of her Ornaments in the day of Marriage; and hereupon laboureth to infer this Conclusion againſt the afflicted ſoule, to driue him into deſpaire; That it cannot be poſſible, that God being ſo pittifull, ſo louing, and ſo compaſſionate, ſhould ſo long, and in ſuch ſort, *deferre* and put off his helping hand from him, if hee were reputed in the number of GODS Elect and Chosen.

This reaſon of *Satan*, thus amplyfied, the more ſubtilly that it is by him couched, the more forcibly it preuaileth with the weake and diſtreſſed ſoule, to the dangerous overthrow thereof. For whereas it hath beene before ſhewed, that both the *Elect* and *Reprobate* are in deed *partakers* of afflictions; *Satan* by this his reaſon would perſwade, that the *continuance* of afflictions, in reſpect of time, and the *delay* vſed of God, in ſhewing forth his helpe, are vndoubted *differences*,

rences, and plaine *markes*, whereby the one from the other may very easily be discerned & known. And to further him in this his purpose, he taketh no small advantage of the *imbecility* and weaknesse which is found in man: who so long as his wounds are but fresh and greene, can the better tolerate and abide the bearing of them, because hee conceiveth some hope of some quicke and speedie deliuerance: But when, after long expectation, he perceiveth his hope to bee frustrated, and after long tryall, seeth hee can finde no ease, (although hee hath vsed all possible meanes for the same) then hee beginneth to despaire of himselfe, and to make a question and doubt of his estate: Wherein hee is found to be like vnto a *sicke man*, which hauing tryed all the helps of *Physick*, and yet finding no helpe for the curing of his disease, beginneth then to distrust of life, whereas before such tryall made, hee suspected little danger of death in himselfe.

To preuent *Satan* of his purpose,  
T and

and for the strengthening of the *weake* Christian, it shall not be amisse; nay, I thinke it necessary, as before of the other reasons of the Aduersarie, so of this likewise, to shew the weakenesse and insufficiencie; that it being knowne, wee may see and perceiue the better, how little faith is to bee giuen to his perswasions. In which doing, as a counter-blast against this *temptation* of *Satan*, I thinke it good, heere to place and set downe my *fourth Position*, as a resolute, and an vndoubted truth, which was this:

Thefourth  
Position.

That *the greatnes & continuance of miseries and afflictions, nor the delays which it pleaseth God to vse, in shewing forth his help, are good differences betwixt the iudgments of the Elect and Reprobate, in this life; & therefore (as may be wel added) no sufficient reasons to proue, that a man is excluded and barred from the loue and fauour of God. If it were so, that God were at the appointment of any other, and that any should or might prescribe vnto him any order to bee obserued in his doings, then*  
this



this reason of *Satan* did carry some force with it: But since his power and authority are so *absolute*, that hee is to order all things after his owne pleasure, and to be ordered by none, *Satans* reason must needs fall to the ground. As in all other the doings of God, so in this also, the will of God must stand for a sufficient reason, to satisfie vs withall. And therefore wee must obserue, that God doth not measure our miseries, or his owne deliverances, by the tale of daies, moneths, yeeres, or any times; but the speciall thing that hee therein respecteth, as in all other his actions; is, *first*, his *owne Glory*; and *secondly*, the *good of his Children*. And therefore for the advancement and furtherance hereof, hee taketh such times; as in his owne Wisedome hee seeth, and knoweth, to be most meet and conuentent. So that be it sooner, or bee it later, this day, or a month, or a yeere hence, all is one to him, howsoever it appeareth contrary to vs. Now whereas *Satan* seemeth to take hold of the

long continuance of afflictions, it is to no purpose. It is easily proued, that God vseth this manner of doing for most iust *causes* knowne vnto himselfe. If it were otherwise; to what end then serue the *exhortations*, so many, and so pithy, vnto patience, constancie and perseuerance, as wee finde recorded in the Booke of God, that we should patiently stay and waite the Lords leasure, vntill hee vouchsafe to send deliuerance?

Satans  
obiection.

Against the doctrine of this *Position*, Satan now taketh exception, and in this manner obiectioneth and reasoneth to the contrary: God hath *promised* to heare when men cry vnto him, and to deliuer them whensoever they shall call vpon him for helpe. But *thou* hast cryed a long time, and seest thou art not deliuered, and therefore it is sure thou art none of his children. For would thy GOD promise, and not performe? That is against his Nature.

*Ans.*

It cannot bee denyed, but is to be certainly granted, that GOD hath

hath promised as much as is by *Satan* objected, and although hee deferre the time, and (as wee in our owne iudgement doe suppose) doth stay his helping hand, in suffering vs to continue still vnder the Crosse; yet is hee not forgetfull, or vnmindfull of his promise, nor doth any thing against his nature, being true in all his words and workes.

There is some thing more in this point to bee considered of, which *Satan* here craftily *concealeth* :

*First*, that *man* (as I haue said) is in no hand presumptuously to *prescribe any time* vnto God, wherein he should performe his promise.

*Secondly*, the Lord doth know what is most *meet* and *expedient* for vs, and therefore will haue men to be exercised vnder the Crosse, some longer, and some a shorter time, not as men doe *thinke*, but as hee in his wisdom *seeth* to bee for euery one most profitable.

And *thirdly*, that in all, *Hee* may principally be *glorified*.

In the iudgement of man, because men obtain not their request at the first, second, or third time, it appeareth that God doth not heare or regard the cry of his seruants : but it is (as I haue said) farre otherwise. For when the *time* assigned so long before, of God, is *come*, when he seeth it to be most *commodious* for vs, and most for his *owne glory* ; then will he heare, then will he grant in mercie their Petitions, and then will hee shew himselfe a powerfull God, to deliuer his people out of their distresse. *Examples* to proue this, besides the testimonies of the Scriptures, wee haue many. Of the which multitude, one or two in so plaine a case shall suffice.

Great (no doubt) was the seruitude and bondage of *Israel* in *Egypt*, and so farre off from ease thereof, that when *Moses* and *Aaron* were sent from the Lord for their deliuerance, their miseries were the more increased : and I thinke that no man doubteth of their crying vnto God for helpe, in the long time of continuance thereof : yet at the last, when Gods appointed time was  
come,

come, that hee would bee glorified in *Pharaoh* and the *Egyptians*, *Israel* was, by a mighty hand and stretched out arme, deliuered from the fiery furnace of *Ægypt*, and sent on their way towards the promised Land, and *Pharaoh* and his host pursuing after them, were vtterly confounded.

*David* is proued to haue found God, sometime a very *speedy* helpe at hand, ready to deliuer him, and set him free from perill and danger : yet sometime againe, he *continued* a longer season vnder the heavy burthen of afflictions, in somuch, that with great anguish and trouble of heart, hee complaineth as though God had quite forgotten him, that God had cast him off and forsaken him for euer.

And hereupon it is, that in many places of his *Psalmes*, he saith, that he called and yet he was not heard, that God did hide his countenance, and turne away his face from him. That he cryed day and night, and stretched out his hands all the day long, euen vntill his throat was hoarse and dry with cal-

ling vpon God, and yet he was not eased. A plainer and more sufficient testimonie and example, for the overthrowing of *Satans* subtill *Obiection*, I thinke thou canst not haue. And now for thy further consolation, *confer thine estate* with the estate of *Dauid*. What canst thou finde in thy selfe, in respect of the *continuance* of miseries and afflictions, that is not easily found in *Dauid*? and what, in respect of *earnest crying* and calling vpon God for helpe, can there be found in thee, that was not in him? Nay, if not in both these points, yet in the later, I perswade my selfe, thou art farre inferiour, and commest nothing neere vnto him. Yet this Prophet, and seruant of the Lord, continuing so long time vnder so heauy a burthen of afflictions, almost wasted and consumed with griefe and woe, and crying still vpon the Lord, although he found no comfort at the first; yet was hee not vtterly cast off or forsaken of God, but at the last tasted and felt the helping hand of the Lord to his great and singular comfort. And so thou also,

so, although thou doest cry and call vpon the Lord in thy troubles, and canst not obtaine thy request at the *first*; yet doe not thinke that God therefore doth neglect thee, or that he hath cast thee off for euer: But as thou hast beene taught before, *submit* thy selfe to his good will and pleasure: *Abide* his time appointed, and that with patience: So shalt thou at the last *finde* and *taste* of the Lords fauour, to thy endlesse comfort.

I might adde here many such *examples*, for the further strengthening of thee in this point, but that as I haue said, it is needlesse: we haue commandement of God, to pray continually, and that we should, like vnto the Widow, be importunate in our prayers: to what end serue this continuance and importunacie, if the case were so, that God had cast vs off for euer; because he doth not at the first, grant vs our Petitions? And let vs therefore hold this one *rule* continually in minde, and print it deepe in our hearts, that *it is in the hands of the Lord, so afflict at his pleasure, so continue the same vpon his seruants, as*  
he

1. Thes 5. 17

Luke 18.

1, 2. &c.

*bee will.* It is our parts in this time of our troubles (yea and out of troubles also) to cry vnto God, and to call vpon him: And it is in the power and will of God onely; to set downe and appoint the time of our help and deliuerance: and by this Rule standing vpon these foure *points*, we shall easily auoid the danger of this temptation of the Enemy.

Satans objection.

Oh, *saieth Satan*, how then standeth this with the *nature* of God, who is said to be *mercifull, louing, and compassionate* vnto his children. Is this loue, and is this his tender mercy, to see his children, to lye and continue thus afflicted, to heare them thus lamentably to cry for helpe, and in such wofull manner to sue for succour, & yet he to withdraw himselfe, and not to deliuer them? This is very hard, and a thing farre vnbesitting the person of God.

*Answ.*

The shamelesse *boldnes* of this our Aduersarie, is here euidently to bee scene, together with the *maliciousnes* of his heart, in that he is so bold to pry into Gods doings, call them into question, and



and to dispute and reason, how and which way God dealeth and disposeth of his children; and also greatly to endanger the simple by his subtilties, and to breathe out most horrible blasphemies against the person of God, most craftily insinuating by his obiection, that either God is *unwilling*, or else *unable* to deliuer his seruants vwhen they cry vnto him: For thus much doth his speech, concerning the *nature of God* vsed in his obiection, import. But what art thou, thou Enemy of God and all godlinesse, that thou shouldest presume to iudge of mercy, which art neuer to come within the compasse thereof, nor to be partaker thereof at all? Is mercy onely resiant in the speedy release of miseries and afflictions? Or is compassion tyed and bound (as thou wouldest perswade) to the grant of euery suite, though it be vntimely, that is, before Gods appointed time and season? No, no, Gods *mercy* and *compassion*, as hath been before sufficiently proued, are to be *ordered* after the *wisdom* of God himselfe, both for the *time*, and also

also for the *maner* of extēding the same, and not in such course as *thou* wouldest *preseribe*. Hee that sometimes, and in some cases, spareth the Rod; doth hee he-hate the child? God accounteth his corrections, to be Arguments and tokens of his loue and mercy towards his children, whatsoeuer thou doest prate and babble to the contrarie, and struiest to make men belecue, that his chastisements and corrections doe betoken another thing, that is, the barring and deprivation of the seruants of God, of his mercy, loue and fauour.

Thus we may now see, how greatly God our most louing Father, and Satan our most deadly and pernicious enemy doe differ, concerning the *use* and end of afflictions: and also the right *iudgement* concerning mercy, loue, and fauour of God. So that resting our selues wholly on the promises of God, in his Sonne Christ, we should stop our eares vnto these perswasions of our most malicious Enemy, and vtterly abandon whatsoeuer he shall perswade, contrary to the doctrine of God.

This

This might indeed suffice to shew the insufficiencie of this conclusion of *Satan*, and to stablish the weaklings in the truth of the doctrine of God; but that the *troubled soule* will still bee moving of *questions*, and often fall to the *iteration* and repetition of one and the same thing; not regarding what they say, so they may be known to say somewhat. And in this manner they moue their *question*:

How can this bee, that God should be accounted *mercifull*, when hee thus stoppeth his eares, and *refuseth to beare* the cry of his seruants, when hee thus winketh, and shutteth vp his eyes, that hee will not see and behold their wo-  
full estate; that he may take compassion on them? Who would euer lay these calamities, miseries, and afflictions vpon those whom he loued? And who would tolerate these extremities without release and ease, vpon those, to whom in grace and mercy he is affected as vnto his deare children?

*Quest.*

This question, whereby *Satan* in the weake and distressed soules would haue his

*Answ.*

his *temptation* to be strengthened, is, as ye see, all one with that which we heard before : and therefore the very same *answere* may very well besit them both. It was before proved sufficiently, that *afflictions* and *corrections* laid vpon Gods children , doe *proceed* and come of *love* ; yet you are not satisfied herewith, but fall againe, or rather continue still in your former minde , curiously demanding, *how this may be*. The case were easie, and the question would be satisfied with a slender resolution, if you did but remember what was said before. But I see and perceiue, your heart and minde were otherwise occupied ; and therefore your eyes doe continue still fixed and bent vpon your present pangs and miseries , but neuer looke vnto the end, which is replenished with so great ioy and peace. Doth not the Apostle tell vs , that God doth therefore in this sort here in this world correct and afflict his children , *that they should not bee condemned with the world*? *Lazarus* liued here in great misery, when the rich Glutton fared delicately.

1. Cor. 11. 32

Luk. 16. 19.  
&c.

cately. Yet was *Lazarus* beloued of God, and the rich Glutton otherwise, as the end did euidently proue. Is it not, thinke you, loue in the *Physician* towards his *Patient*, when hee taketh the readiest way to recouer him from the danger of death, although it bee by such strong *medicines*, which he knoweth, in their operation and working will will torment his *Patient* for the time, and that very fore? It is surely a great argument of Loue in the *Physician*, that hath such a care of the good estate of his *Patient*. And are we not likewise to iudge of our *heauenly Physician*, and to be fully perswaded of his great loue that he beareth vnto his seruants, that when he seeth them ready of themselves to be plunged into the pit of sinne, and so to be made partakers of condemnation, doth vse these momentany afflictions, although they appeare bitter for a time vnto our fraile and vveake flesh, that so hee might deliuer vs from hell, and crowne vs with an vnspeakeable weight of glory?

And what though we *call* and *cry*;  
yea,

yea and that *often*, and very earnestly, and yet (as we suppose) God doth *not* regard it for the time? are wee therefore thus to iudge or thinke either of God, or of our selues, as *Satan* would haue vs, if he might preuaile? God forbid. It is our parts rather to rest our selues satisfied and contented with this, that the Lord, as I haue said, both *knoweth* what is most *conuenient* and behoouefull for vs his children; and that hee is both *able*, and also *ready* and *willing* in his *appointed time*, fully to accomplish and performe the same.

Let not this seeme any strange thing vnto thee. For GOD herein sheweth himselfe no otherwise *affected* towards vs, then euen thou thy selfe art affected towards thine owne *child* whom thou most tenderly louest, and in whom thou takest some great pleasure. If this thy *child* had some grieuous sore or wound inflicted vpon him, which by none other cunning of *Physick* could be cured, but by the dayly applying of some sharp and byting medicine thereunto; if the child, tormented with this  
*Physick,*

*Physick*, should cry vnto thee; make pitifull mone and plaint, and that with abundance of teares, trickling downe his tender cheekes, crauing instantly; that thou wouldest cease and giue over in this manner to vex him, by applying vnto his sore, such a byting *corrosiue*. Wouldest thou therefore cease & giue over thy course? or wouldest thou not rather, (all the cryes and teares of thy child notwithstanding) continue still in the same? because thou seest and knowest it to bee the *best* and *safest way* to worke recouerie: yea, and yet withall also thinkest, that therein thou shewest an vndoubted argument and token of thy great and *fatherly loue* towards him. If it may be thus betwixt thee and thy child, what reason is it, that G O D should be abridged of his Prerogatiue, that it should not bee in such manner betwixt God and his Children? Why may not God continue his corrections vpon his seruants, and therein, as well as thou, declare his loue, and hold on still to apply vnto the sores of sinne, these byting medicines of afflictions,

notwithstanding that thou continually callest and cryest to haue him cease, and yet not withall (as thou vnto thy child) shew forth his mercy and compassion towards thee.

Let this therefore be holden as a certaine and vndoubted truth, according to the sense and meaning of this my *fourth Position*, that no miseries and afflictions, in regard of their greatnes, and continuance, can be any sufficient cause, or reason, to make a difference in this life, betwixt the Chosen of the Lord, and Cast-awayes, the Elect and Reprobate; Because God powreth downe his corrections oftentimes vpon the one, in as great a measure, both in quantitie and continuance, as he doth his *Iudgements* vpon the other. And though some differences are indeed betwixt them, as hath been before declared: yet they are such, and so hard for man to sound into, that for mine owne part, I dare not say, no nor of those that haue spent their liues very dissolutely, and dying, to the outward appearance very miserably, that therefore these were iudgements proceeding  
of



of Gods hatred, and tokens of his eternall reiection of them. Wee may read of many, both in the older & later times, in foraine, and also in our owne countrey, which haue tyrannously oppressed, and cruelly persecuted the poore members and faithfull seruants of our Sauour *Iesus Christ*, which dyed strange and vnwonted deaths, and suffered in their ends most terrible and vnspokeable torments: Yet since the time and manner of Gods Calling is so secret and vnknowne vnto vs, shall I say that therefore they were condemned? Let others vse their iudgements, I dare not doe it: For mine opinion is, that extremities are no reasons, and strange torments are no Arguments to conuince so great a matter. They rest vnto the iudgement of the Lord, to whom they either stand or fall.

And yet for the *comfort* of all Gods children, be it also added, that oftentimes in these extremities and Agonies, even in the very suffering and enduring of them, the *Elect* of God shal finde many vndoubted Reasons, whereupon

they may certainly ; and vvithout all doubt conclude their *saluation*, and that they are in the number of Gods Elect and Chosen. And this is by the *fruits* and effects of true and liuely *faith*, working and mouing in them. Which *effects*, sometimes againe are so supprest and smothered, vnder the violence of their paines and miseries, that they seeme oftentimes, yea and many of them also, euen in the very point of death, and being ready to yeeld vprthe Ghost, vnto the iudgement of man, to haue no feeling of comfort in *Christ*, and to saour onely of despayre ; and yet for all this, depart hence the Elect of God, and in the number of his faithfull seruants.

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### CHAP. XXIII.

#### *Of the fift Position.*

**T**Hese things being thus concluded, as wee haue answered *Satans* objections,

iections, and in answering remoued his discomforts, whereinto hee seeketh to cast the Children of God: So now let vs gather (as it were, into a *briefe summe*) the comforts before intreated of, and also further see what comforts more we can make against this temptation, and what spirituall dyet is herein fittest and most conuenient for the afflicted & distressed soule to vse for the preservation of his soules health.

The *first comfort*, is the consideration of the *motiue cause in God* of these afflictions, and that is *loue* and *mercy*, which hee beareth vnto these his seruants, whom hee doth vouchsafe thus to afflict and chasten. For this serueth, (if it bee well considered) as a reyne to hold backe, and restraine the violence of despayring thoughts; When as wee call to minde, and remember, that hee that layeth and inflicteth these things vpon vs, is *lovingly affected*, and disposed towards vs; and therefore wil surely herein proceed no further, then shall be for our *good and benefit*.

Vnto this let vs adde for the *second comfort*,

V 3

1. Comfort.

2. Comfort.

*cōfort, the consideration of the finall cause or end wherefore God doth thus correct and chasten his children: And that is, to worke in them amendment, to quicken, stirre vp increase his graces in them, that they may shine & appeare more bright and cleere, and to deliuer vs from the danger of those things, as sinne and death; whereinto, by reason of the weaknesse and exceeding frailtie of our nature, wee are ready euery day to slip and fall, if by these his Fatherly and gentle corrections, wee vvere not restrained.*

3. *Comfort.*

Oftentimes also, we must herein call to minde, the great *care of God* which he hath for his seruants, in inflicting & laying these corrections vpon them, in that at all *times*, and in euery seuerall *person*, hee hath a speciall respect and regard, that they exceed not *measure*: but still doth limit and order them, according to *our abilitie* in tolerating the same; according to that saying of the Apostle, *God is faithfull, who will not suffer vs to be tempted, aboue that we are able to beare, but will giue the issue with*  
the

1. Cor. 10. 13

*the temptation, that wee may bee able to endure it.*

The great and excellent *fruits* that arise and come from afflictions, vnto the children and seruants of God, are most *excellent*, sweet and delectable ; and therefore minister no small comforts in the time of extremities. For by these afflictions, wee are taught the more to be *humbled* in the sight of God, in respect of sinne : To abandon *fear*, and fly from *sinne*. They worke in vs a serious and earnest *care*, in more dutifull *obedience*, to conformance our selues to the will of God. They are meanes to *stirre up our faith*. They *declare our hope*, and *bring forth* in vs the fruit of *patience*. They whet vs on to earnest *inuo- cation and prayer*. They teach vs the contempt of *worldly pleasures* : They shew and set before vs, the *vanity and misery* of this present life, and stirre vs vp to the earnest *study, meditation and desire of the life to come* ; whose ioyes and pleasures, are true, perfect and void of all miseries, endlesse and durable without decay. All which, and many

4. Com-  
fort.

mo ſuch excellent and worthy *fruits*, ſo ſweet and pleaſant, ariſing out of the bitter root of afflictions, ſo vnſauourie to our fleſhly feeling, will ſerue (as I haue ſaid) as moſt comfortable receits, when wee are pained with extremities.

5. *Comfort.*

The next *comfort* is, to remember and alwayes to haue this in minde, that be our afflictions and miſeries neuer ſo extreme, and neuer ſo great, yet *they can in no wiſe preuaile ſo farre againſt thoſe that are the Saints and Beloued of God, that they ſhould any thing weaken or impaire the certaintie or aſſurednes of their ſaluation*, ſo long before determined and decreed in the good pleaſure and fore-knowledge of God; according to that of the Apoſtle Paul, *Rom. 8. I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height nor depth, nor any other creature, ſhall be able to ſeparate vs from the lone of God that is in Chriſt Ieſus our Lord.* Seeing then, that nothing ſhall be able to hurt or annoy the Elect and Chosen; but that all things ſhall turne  
and

*Rom. 8. 38,  
39.*

and serue to their good, it cannot bee, but that afflictions also shall be conuer-  
ted to their singular comfort. Let *Satan*  
now breate out his terrible threats ne-  
uer so much against vs; and admit that  
he so farre preuaile in his wicked and  
malicious purpose, as to take away our  
naturall life, and doe deprive vs of this  
present light, yet our other life, in obtai-  
ning whereof, all our hope, our ioy and  
comfort resteth, is hid, layd vp and kept  
safe in *Christ* our Sauour, as a most sure  
treasury, from all *Satans* subtilties, so  
that he cannot once touch or trouble it,  
although hee make netier so great at-  
tempts against the same.

*The consideration and daily meditation  
of the afflictions and miseries of others the  
Seruants & Saints of God, is (no doubt)  
very comfortable and profitable also in  
this case. For when wee finde, and are  
assured, that such as haue beene the be-  
loued Children of God, haue been par-  
takers of the like afflictions, yea, and  
oftentimes, of greater and farre more  
griuous, and haue, in the end, recei-  
ued a recompence of their labours, wee  
are*

6. Com-  
fort.

are encouraged the rather to enter into the same conflict, with the more patience to beare the brunt thereof, and with the greater constancy to endure vnto the end, with full assurance, that as those our brethren, so wee also in the end, as good souldiers, shall be crowned as Victors. And seeing that *Satan*, aswell in this poynt as in others, bendeth his force to the vttermost of his power, to abate and to coole this courage in vs, by the blotting out of our memories, the remembrance of these *examples* of such worthy seruants of the Lord: for a most soueraigne medicine in this dangerous sicknesse, I would counsell the afflicted soule, in the time of his afflictions, to spend no little time in reading and ouer-reading the lamentable histories of Gods distressed and afflicted seruants, whereof hee shall haue great store and plenty, both in the *sacred Scriptures*, and also in the *Ecclesiasticall stories* of lower and latter times, faithfully gathered, compiled & published in our *English* tongue, by that worthy man of famous memory,



mony, Mr. Fox, and others. These I would wish to bee the afflicted mans Garden, whereinto if hee every day resort a little for recreation sake, I doubt not, but he shall there finde Flowers of so sweet and delectable savour, and Herbs of so rare and soueraigne vertue, that he shall be assuredly thereby marvellously comforted and strengthened: when (as I haue sayd) in reading hee shall finde, that others also, highly in the fauour of God, haue notwithstanding tasted as deepe, yea, and farre more deepe, of this bitter cup of afflictions, then he himselfe hath done.

As a most dangerous poyson, very forcible to overthrow vtterly, and to impair his good estate, I would wish the distressed soule to eschew the *narrow intenuenesse*, and fixing his minde vpon the extreme rage of his owne *woes and miseries*, either past or present: but rather to cal to his mind, that which he hath heeretofore found in himselfe, (if at any time hee hath but felt some arguments and *tokens of his election*) and on those to fix the eyes of his remembrance,

7. Comfort.

brance, and withall to settle his heart vpon the *end* of his afflictions, which (as hath beene shewed) is most ioyfull and comfortable, tending onely vnto his *good*.

Lastly, hee is to consider, that although his miseries bee neuer so great and many for the time, yet they are of *no long continuance, but short and momentany*, euen as is our life vpon the earth, which is but as a vapour, that quickly vanisheth, as the brittle glasse that soon breaketh, as the grasse that parcheth in a day, and withereth as the Post that passeth by with speed: So that although they should so long continue and cleaue vnto vs, as our *life lasteth*, yet the time of our *life* being so *short*, the continuance of them must be *short* also: Wherof no little *comfort* may grow vnto the afflicted soule, and that the rather, if he call to minde that *endlesse* and *undated* time of *happinesse*, wherein wee shall be made partakers of that *endlesse crowne of glory*, and those exceeding ioyes which no tongue is able to vtter, nor heart of man is able to conceiue. These are the

the *comforts*, whereof I thought good heere briefly to put the afflicted person in minde, for that I haue, in seuerall places, as occasion serued, touched the same before : Others there are, which in their places, God willing, shall in like manner for their good bee delivered.

CHAP. XXIIII.

*Against the feare of death, and unwillingnesse to die.*

**A**lthough I haue before discoursed of diuers temptations, wherewith the afflicted soule by the Enemy is assaulted, and in discoursing, haue somewhat met with Satans obiections, and to my power vsed some reason, to preuent the euill which may come thereof, and after these paines taken, am now drawing neere to an end, and conclusion of this matter, yet there is still one *temptation* remaining, which in no wise is to be omitted and let passe, for that it  
is

is many times attendant, euen vpon many of Gods deare children, and at that time especially, when they approach and draw neereſt vnto their end : And that is *the feare of death*, and the vnwillingneſſe, which they finde in themſelues to die. Vpon which feare and vnwillingneſſe *Satan* taketh no ſmall *advantage*, to further his wicked purpoſe, and that in moſt earneſt manner, knowing that his time, wherein he is to ſhew forth his malice againſt ſuch a party, is but ſhort, and therefore it behooueth him now to exerciſe his wits, and to uſe ſome reaſons whereby hee may with the more facility, driue ſuch diſtreſſed ſoules into deſpaire. This, hee knoweth, may be the better & more eaſily effected, becauſe he findeth men to be ſo terrified & appaled with the feare of *death*, as that they are loth and moſt vnwilling to taſte of the cup therof, but haue rather a deſire, ſtill to abide and continue in this vale of miſeries, wherein vexations, troubles and diſquiets doe greatly abound : euen as though there were none other, heaven  
but

but heere, no blessednetle to be looked for and found, but in this life. Whereupon Satan seeing men in such sort affected, and hauing such opportunity offered, taketh occasion in this or some such like manner, to make assault vpon the distressed soule.

First, hauing mustred into the minde and remembrance of such fearefull and vnwilling persons, all those things wherewith they haue beene most delighted, and wherein they haue taken some great pleasure in this life, as *wife, children, kindred, friends, acquaintance, companions, lands, goods, cattell, and such like, Satan* presenteth this earthly state before them, in the most pleasant & beautifull shew that may be. Again, *herazing* out and defacing, as much as possibly he can, *the hope of heauenly ioyes and comforts*, bringeth death before them, in as terrible and vgly shape as may be. Whereupon it commeth to passe, that men are so haled and drawne with affection on the one side, and so appaled with feare on the other, that nothing seemeth more lothsome and vnfauioury

vnſauoury vnto their taſte, then the cup of Death. This being once brought to paſſe, and the enemy finding our deſire and affection to the ioyes of heauen, to be ſo dull and weake, and knowing alſo how fearefull the ſight of death is, euen to Gods Children, eſpecially at this laſt gaspe, and cloſing vp of life, hee is then moſt buſie with them, to caſt in their way all ſuch motions, as poſſibly he can, to driue them (as I haue ſayd) into *deſpaire*. Heerupon it is, that many dangerous and *doubling* motions, through this ſubtilty of *Satan*, doe ariſe in their mindes, whether they bee of the number of *Gods children*, & *members of Chriffs body* or not, hauing ſuch vnſauoury fruits proceeding from them. Theſe *thoughts* ſometimes, in many of them, by the crafty working of the Enemy, become ſo forcible, that they are (as it were) continually thundring out words of martuellous great extremity, affirming indeede, that they are none of Gods ſeruants, haue no faith, no hope of ſaluation, and doe not appertaine to the Kingdome of God.

And

And that, because, for a time, they find their *hearts* to be, as it were, *benumbed* and dull in the sense and feeling of the heavenly and eternall comforts.

As in other *temptations* of *Satan* wee haue labored both to lay open the dangers of the same, and to shew by what meanes they might bee auoyded, and haue also set downe such comforts, whereby both the parties afflicted, and others also might bee strengthened against such assaults of the Enemy: So likewise I purpose, by the assistance of Gods Spirit, to doe in this temptation also; that so, the *poysen* of *Satans* perswasions being descryed, the dangers thereof may be the more easily auoyded. This therefore in this case, cometh *first* to be obserued, for the comfort of the afflicted, both present, and which shall heereafter, through the subtilty of the Enemy, fall into such danger; that these are no *strange* and *unwonted* things, but *usuall* and *common*, and such as haue and doe befall the children of God. Inasmuch, that although *many* haue most willingly shaken hands,

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and

Pſal. 6. 5.

2. Kin. 20. 1,  
2, 3, &c.

and bidden adue to life, and as it were, *embraced* and ſaluted *death*, in moſt cheerefull and courteous manner : yet *others*, on the contrary, haue been greatly *terrified*, euen with the mention of *death*, & haue been very loth to vndergoe the ſtroke therof. *Examples* of this great vnwillingnes to die, wee haue in King *Dauid*, who being pained with ſickneſſe, and feeling the hand of the Lord to be ſore vpon him, prayeth that the Lord would deliuer him, and ſaue his ſoule from death, adding alſo a reaſon, For that *In death there is no remembrance of the Lord, and in the graue who ſhall praiſe him ?* *Ezekiab* alſo that good and godly King, when newes was brought vnto him, by the Lords Prophet, that he ſhould dy, as one moſt loth and vnwilling heereunto, he prayed & ſighed, and that with many ſobs and teares, as the ſtory mentioneth. By the *examples* of theſe *two* ſuch faithfull ſeruants of the Lord, we may ſee, that it is a thing, euen by nature incident vnto man, to feare death, which is ſo contrary to his eſtate, being the corruption



on of life, whereof hee is so desirous. For every thing is naturally giuen to shun and flee his contrary. And although it be so, that very many of the Saints of God haue beene sayd, most resolutely and willingly to haue yeelded themselves, and to haue tasted of this cup, by reason of certaine circumstances, either attending on their liues; as sicknesse, pouerty, and all kindes of crosses, afflictions and miseries, whereunto this life is subiect, and from the which men are found many times to be very desirous to bee eased and releas'd, although it be with death : or els following and ensuing after death, as the euertlasting and vnspeakable ioyes of heauen, to the enioying whereof, death is as a passage. The earnest desire and longing that these haue, to the enioying of these heauenly ioyes, and this euertlasting blessednesse, doth allay and qualifie very effectually the terrour and feare of death in them : And yet if these two sorts of men, both the one and the other, should consider death in it selfe, without these circumstances,

being a thing so contrary to our nature, it would clearely appeare, that there would be found in them a certain feare & vnwillingnes to die, which feare and vnwillingnes is so much the rather & the more increased in them, when as it is in part attended with the *cogitation* or memory of those things, wherein men in this life doe take any *delight* and *pleasure*, and in part bereaued of the feeling of these exceeding comforts reserved for vs in the life to come.

*Obiect.*

But thou wilt say, Thus naturally to feare, and to bee thus in some sort vnwilling and loth to die, I lesse maruell at: but this dulnesse in the feeling of heavenly ioyes and comforts in *Christ*, being now euen at the poynt of death, and ready to yeeld vp the last gasp, that is a very strange thing, and able to terrifie any Christian soule.

*Answ.*

It is (I grant) a fearefull thing indeede, but yet nothing strange at all, if we doe well consider of it: For if *Satan* be so busie with vs at other times, euen in the time of health, and when wee are strongest, that hee bringeth our  
faith

faith to many foyles, no maruell if hee shew forth his malice against vs, now being so neere vnto our end. He is not ignorant to take opportunity fittest for his purpose. And therefore, now aboue all other his desired times, he will deuise, and sound into the bottome of all his subtilties, to entrap and so to make conquest of the Christian soules, knowing that this is the last *combate* that he is like to make with such an one. If now he lose, it is lost for euer: If now he preuaile and ouercome, there is no recovery to bee hoped for afterward. Assure thy selfe therefore, that hee will prepare himselfe the best he can stretch euery limbe in this finall conflict, to see if hee can, by any possible meanes, effect and bring to passe this his malicious & bloody purpose. And therefore, although the state of Gods Elect and Chosen be such, that they cannot finally & vtterly fal away, *Gods decree* being so firme, sure, & immutable, that *Satan* with al his policies, shal neuer be able to infringe & make void the same: yet euē they also, if they be not well appointed,

must make full account, and looke to haue many foyles at *Satans* hands, that shall bring their faith, euen vpon her knees; which thing being once effected, no maruell if this subtil Satan, to the greater daunting of Gods Children, doe sound out the triumph, before the victory gotten, calling in their teeth their sinnes past, and bringing to their remembrance their former wickednesse, and withall, putting them in minde sometime of the delights and pleasures of this world, that so by these & such like praëctices, he may the rather and the sooner driue men into *despaire*.

The case therefore of Christians being so dangerous, it is good, that wee doe consider what way is best for vs to take, to cut *Satan* short of his purpose, and to auoyd the danger and perill of this finall conflict.

One thing whereby *Satan* taketh so great aduantage, and so farre preuaileth with a great number of men, is, for that in the time of *life* and *health*, they neuer, or very little as they should, *bestirre* themselves of *death*: So that when the  
time

time and houre thereof, which is sudden and vncertaine, doeth come vpon them, they go like men, naked and vnarmed into the field, to encounter with this strong and inightie Aduersarie: And then it is no maruell, if they being so vnprovidid and vnarmed, and lying so open, do receiue many grievous and deadly wounds.

It is therefore very expedient and needefull for euery man, in time of *health*, to thinke of *sickenesse*, and in time of *life*, to be mindfull of *death*, and continually to bee carefull that he may bee *prepared* for to die: for it is an vneuitable thing, it cannot bee auoided, with all the power, policie, and cunning we can vie. Therefore as we are *borne* to die, so we should *live* as men alwaies prepared, and in a readinesse to die; So that a Christian mans *life* should be a continuall meditation, and a daily preparation vnto death. When as I say it should bee a daily *preparation*, I would be loth to bee mistaken; I doe not meane such a kind of *preparation*, as many of the

great and mighty men of the world doe dreame of, when as either in their life time in their owne persons; or after their death, by their Executors, or others put in trust therewith, they are carefull, yea too carefull, to provide that a *Tombe* bee set vp and builded to shrowde their bodies in, and that with most costly, curious, and cunning worke; but neuer once thinke of this which is most needfull; that is, to provide a *Receptacle* for the soule: It may bee (as it doth appeare) that they thinke to die: so I beseech the Lord, they may bee prepared to die in the Lord: so they shall bee sure, howsoeuer the bodie speed on earth for a time, yet at the last Day, both body and soule shall bee in blessed estate with *Christ* for euer, in *heauen*. This madnesse of men, in preparing such costly *Tombs* or *Sepulchres*, may very well bee accounted in the number of the *vanities*, and follies, wherewith the world is at this day ouer-flowed: for the cost that is bestowed on them, might a thousand times bee better bestowed

flowed on the poore afflicted members of Christ, whereby some great gaine, by the laying forth thereof (if it bee done without hope of merit) would redound to the soule. The cunning workmanship is (indeed) matter rather for men to gaze vpon, then for any other good. When all is done, both for charge and cunning, in setting vp, and beautifying of this thing so brauely, yet it is but a *Cane* for a rotten and corrupted carcase, beautified for polluted bones, and carefully adorned for simple Guests, euen the crawling wormes, there to feed and gnaw vpon their festred and stinking flesh. The soule is the principall part of man; let euery one apply himselfe therefore principally to prouide, that it may bee harboured, protected and defended against the violence and raging stormes of *Satans* fury: Be careful to prouide, that shee may bee armed from top to toe, with the *Christian Armour*, whereof *S. Paul* speaketh *Ephe. 6.* so shalt thou be in safety. This ought to be our Christian care; vpon this

*Ephe. 6. 13,  
14, 15, 16,  
17, 18.*

this should we bestow our costs: But this, of the most men, is least regarded, and (it is to be feared) of a great number vtterly neglected.

*Obiect.*

Here, by the way it may haply bee *objected*: Is it a thing vtterly vnlawfull to prouide a *Sepulchre* or *Tombe* for the body?

*Answ.*

It is not the *vse*, but the *abuse* thereof that I aime at. I do not thinke it a thing altogether *vnlawfull*, for that I do finde it to bee a thing of long continuance, and vsed of godly persons. *Ioseph of Arimathea* is said in the *Gospell* to haue prouided a *Tombe* for himselfe, hewed out of a *Rocke*, being yet in health, wherein hee layed the Corps of *Christ* our Sauour. If in this manner thou prepare thee a *Tombe*, and herein follow *Iosephs* example, thou shalt not doe amisse: For *Ioseph* did it not for vaine glory, and any worldly ostentation, nor to make it a thing to bee gazed on, but that it should bee a *memoriall* to put him daily in minde of *death*: and therefore we read not of any ouer-costly and curious



ous trimming that *Ioseph* vsed here-  
about. If thus man could and would  
prouide for himselfe a Tombe or Sep-  
ulchre, it were a blessed thing, that  
it might serue to bee vnto him a con-  
tinuall remembrance, to put him in  
minde of death, and of his departing  
hence. But farre more blessed, no  
doubt, and thrice more happy should  
hee bee, if with this good Disciple of  
*Arimathea* (though not in the same  
manner) hee could let *Christ* haue the  
first seasoning of his graue: that is, if  
through faith, hope, and comfort in  
*Christ* his Death and Passion, he could  
prepare himselfe vnto his end.

But I haue digressed somewhat  
from my matter, and yet I hope it be  
not much amisse, the security and  
carelesse of our corrupted flesh  
being such as it is. To returne there-  
fore againe to that from the which I  
am digressed, I would haue promised  
some reasons, to perswade vs of the  
necessity of this *preparation*, before I  
did come to set downe the manner  
and order how wee ought to prepare  
our

our selues to die ; but that in discourse and treaty of the one, I shall haue occasion in some part to touch and include the other also.

This *preparation* in it selfe considered, is in very deed, a matter requiring a large and long discourse: which manner of handling thereof I do leaue to others: my purpose herein is onely to touch the *principall points*, and those also so farre onely, as they shall concerne my present purpose.

#### CHAP. XXV.

*Of the first part of the preparation vnto death.*

Preparation  
on vnto  
death of  
two sorts.

**T**HE *Preparation vnto death*, is found to bee of *two sorts*: either such as concerneth our *goods* and *posterity*; or else such as respecteth our *soules* and the *saluation* thereof. As touching that which concerneth our *goods*, household, and posteritie, although it hath in it many branches, and many things worthy the discoursing,

sing, if it should bee fully handled; yet for our present purpose I meane no further to entreate thereof, then it is proued, that the neglect thereof may bee a let and hinderance vnto vs in this spirituall combat at our latter end.

This kinde of *Preparation*, wee finde to bee of great *Antiquity*, and vsed of diuers renowned Persons in the Scriptures.

*Abraham*, as it is recorded of him, was mindefull of this; and therefore, although hee had diuers sonnes by *Keturah*, whom hee tooke to wife after the death of *Sara*, yet hee gaue all his goods before his death, vnto *Isaac* his son.

Gen. 25. 5.

*Jacob* also was not vnmindfull hereof, who (as it appeareth) did giue vnto his sonne *Ioseph*, a speciall portion from his brethren.

Gen. 48. 22.

*David* also is noted, before his death, although hee had many sons, yet to leaue the Kingdome and Scepter to none but onely to *Salomon*, borne of *Bathsheba*, & to his posterity.

1. Kings 1.  
28, 29, &c.

This

2. Kings 20. This was giuen in charge, euen from God himſelfe, vnto King Hezekiah, by the Lords Prophet, commanding him to *ſet his houſe in order: for hee muſt die.* Experience in all ages, yea, and common ſenſe alſo, teacheth ſufficiently, how neceſſarie this kinde of *preparation* is, what great *commodities* haue growne, where the ſame hath beene daily vſed; and contrariwiſe, what great vexations, and troubles in Law, with a great number of other inconueniences, haue followed vpon the neglect thereof. So that hereby it eaſily appeareth, that this dutie cannot bee neglected, without great iniurie vnto thy ſeed and family, that ſhall ſucceed after thee; yea, this alſo take by the way, as a thing vndoubtedly true: That as the vtter neglect hereof, is thus hurtfull to thy ſeed and poſterity; ſo the deferring, and putting off the ſame (which is a very vſuall thing) is very hurtfull and dangerous vnto thy ſelfe.

Therefore as it is requiſite, that we ſhould haue a care in our life time, to ſet

set all things straight and in good order, both for the discharging of our selues of that heauy burden of these worldly cares, and also for the stablishing of peace and quietnesse amongst those which are deare vnto vs: whom we are to leaue to suruiue vs; So wee must consider, that the principall thing that wee are to remember in it, is, that it is indeed a preparation that belongeth not so much vnto the time of infirmitie and *sickenesse*, as it doth vnto the time of *healtb*; And that it ought then doubtlesse to be performed, when the Lord doth affoord vnto man, strength of body and good memory, and should not bee postponed ouer vnto the latter end, when sicknesse, the messenger of death, shall bee sent to call, or cite vs vnto *Deaths* Court. For vpon this passing and posting ouer the matter, from the time of health vnto sicknesse, and in sicknesse time, euen vnto the time almost when Death commeth to scyze vpon vs. it commeth to passe, that either the due order for the quiet estate of  
thy

thy house, is, nor cannot be so well looked vnto, and prouided for as it ought; or that thy soule (which is most to bee lamented) in the time of thine agonies and sicknesses, is little or nothing regarded.

But to couer this vsuall fault, in deferring this godly action, from the time conuenient, vnto the time indeed altogether inconuenient and vnmeet, *Satan* hath ministred a cloake of *excuse*, wherewith many are wonderfully blinded, as though indeed God were bound of duty to order things after their prescription, and to deale with them after their own hearts lusts. Tush, say they, I hope well, that God will giue mee time and space to prouide for both these things; that is, both for the setting of mine house in order, and also for the good estate of my soule, and that hee will not take mee out of this world in such a sudden manner, but that I shall haue opportunity, and good time allowed mee to set all things straight, both for the orderly disposition of my goods, and also

also for the carefull attending vpon the comforts, requisite and needfull for the benefit and good of my soule.

Beware, good Christian brother and sister, who euer thou art, that thus deceivest thy selfe, or rather yeeledest thy selfe to bee deceiued by *Satan*; this is the crafty perswasion of thine vtter and most malicious enemy, and therefore is none otherwise to be esteemed and iudged of, but as a most extreme folly, and point of dotage, that I may so call it, in this manner to dally with, and to abuse the person of God: for GOD hath giuen vnto thee a great time for doing hereof, and thou neglectest it; it argueth therefore a great folly and madnesse in thee. It is in the vsuall, and common *Prouerbe*, *While the Pig is proffered, hold open the Poake*: God doth of goodnesse offer thee time, to effect both these godly actions: take it when it is offered, and rest not thy selfe vpon vncertaine hope and expectation of the like againe heereafter. If thou didst well consider of the thing indeed, thou shouldst easily

Y filly

ſily find, that thou haſt very ſmall rea-  
 ſon to moue thee to hope after this  
 time thou dream'ſt of, whē as if it were  
 longer then commonly is allotted vn-  
 to any, yet it would bee found little  
 enough to be employed for the good  
 & benefit of thy ſoule. And why then  
 ſhouldeſt thou thinke, that God will  
 bee thus gracious to beſtow this  
 thing vpon thee, in a time that is *moſt*  
*unfit*, when thou ſo vnthankfully  
 didſt put off and neglect the ſame,  
 being offered vnto thee ſo often be-  
 fore in a time *conuenient*? Doe not  
 thinke that thou haſt God at com-  
 mand, take his offer with thankfulnes,  
 & uſe it as thou oughteſt, to his glory  
 and thy good, and do not in any wiſe,  
 preſume to preſcribe vnto him a time,  
 or a manner how hee ſhall deale with  
 thee at thine end. If thou marke well  
 without flatterie of thy ſelfe, what  
 thou haſt deſerued, thou haſt a great  
 and a iuſt cauſe alſo to feare, leſt for  
 thy careleſſe neglect of this, which  
 in mercy hee offereth thee, in iuſtice  
 hee ſtrike thee ſuddenly, and at vn-  
 awares.



awares. If therefore I might giue counsell in this so dangerous a case, I would aduise euery childe of GOD, to lay aside this vnchristian hope, and to renew *his Testament yeerely*, nay monethly, or oftner, that so he may be in a readinesse when death commeth rather then to post off all to bee performed in the time of *sickness*: for by this deferring it commeth oftentimes to passe (which is a lamentable thing for euery Christian heart and eye, to thinke vpon and see) that the man pressed with sicknesse, and lying (as yee would say) at the point of death, when hee should haue his heart and minde wholly set and fixed on heauen and heauenly things, is so clogged and fettered in the cares of this life, and such as concerne his house and Family, that though his *will* be made according to his meaning, his goods ordered and disposed accordingly, and all things finished and ended, to the knowledge of men, yet with this sick man himselfe it is not so fully dispatched, but that these worldly

Y 2                      affaires,

affaires, wherewith his head hath been thus of late busied, wil not so be rooted out, but that a man shall heare him often, euen in his greatest agonies, to mutter and to talke of nothing else but these, as though his head and thoughts were bent vpon nothing else. And this many do with such vehemencie and earnestnesse, that thereby they giue occasion vnto many that heare them, to iudge, that not onely the taste and feeling, but also the very thought and inward meditation of heavenly ioyes and comforts, seeme (for the time) to bee barred and excluded from hauing any place of rest and harbour in his heart and soule.

Wherefore if thou wilt not bee hindred from this taste of heavenly ioyes and pleasures, at thy death and end of this thy naturall life: haue a care in *health*, in this sort to prouide for *death*, lest the cares of this life, bee a cause to hold and keepe these endlesse comforts from thee. Follow the example of *Abraham*,

ham, who in his life time, when hee was in strength and health, disposed of his goods. While thou art yet sound and lustie, haue thy Sepulchre in a readinesse, with *Ioseph of Arimathea*, that is, let all things be provided, and set in such a readinesse, as though alwayes, and euery houre, thou wert prepared, and readie to descend into the graue. Let neither thy youthfull yeeres, nor yet thy strength flatter thee, (two deceitfull baites to breed securitie) as though thou hadst long to liue, and mightst continue yet many yeeres, and so thou put off the time, to make this preparation: But while it is to day, while thou hast time and season, deferre it not, but accept and vse well the time that God hath offered, and giuen vnto thee.

## CHAP. XXVI.

*Of the second part of the preparation vnto death.*

**T**HE other, and as I may well call it, the *Spirituall preparation vnto death*, belonging vnto the *soule*, is found to be of *two* sorts; that is, either such as is to bee had and vsed at all times, and throughout the *whole course & order of our life*, or such as concerneth the time of our *sickenesse and death*.

*Eccles. 13. 1.*

*Mat. 25. 1,  
&c.*

Of the first sort, *Salomon* warneth vs very wisely, bidding vs *Remember our Creator, in the dayes of our youth, while the euill dayes come not, and the yeeres approach wherein wee shall say, I haue no pleasure in them.* And our Sauiour *Christ Iesus* putteth vs in minde hereof also, both by diuers exhortations in the Scriptures, and also by the *Parable of the ten Virgines*, bidding vs to watch and pray, that wee may bee alwaies in a readinesse with Oyle in our Lamps, to enter with the  
Bride-

Bridegroom into the Wedding, when-  
soever hee shall come.

In this *Preparation*, the *first* thing  
required, is alwaies to thinke with  
our selues, and to remember, *that wee*  
*must die*: according to that saying, Re-  
member thy end, and thou shalt neuer  
doe amisse. This is an ineuitable ne-  
cessity imposed vpon all estates and  
conditions of men, and of all to bee  
had in continuall remembrance. This  
the Prophet *David* calleth, a *numbring*  
*of our dayes*, saying: *Teach vs so to*  
*number our dayes, that wee may apply our*  
*hearts vnto wisdom.* Where is to bee  
noted, what a serious cogitation and  
remembrance this must bee, euen so,  
and such an one, as may breed in vs, a  
wise and a carefull heart and minde, to  
doe the will of God; for that is it  
which heere the Prophet meaneth, by  
applying our hearts to wisdom, or  
(as the *Hebrew* hath it) by bringing  
a wise heart into vs. For they that liue  
lewdly, and loosely, *giving* themselues  
ouer, as slaues vnto sinne, howsoever  
they seeme *wise* in their owne conceit,

*Psal. 90.12.*

or in the iudgement of men, yet in the sight and iudgement of God, they are accounted for no better then *fooles*, and as men that walke vnwisely. But this is too generall for our purpose; for this remembrance of our death, as a preparation vnto this last and finall combate, must not onely thinke of *death*, and meditate thereof, but must thinke of it, as of such a time wherein wee must haue a dangerous and fierce assault made vpon vs, and that by all these great and perillous *Enemies*, *Satan*, the *World*, and the *Flesh*, ioyning hand in hand, and force with force against vs. If this doe once sinke deeply into our hearts, it will make vs to haue a speciall care indeed, and to look well about vs, that we may be thoroughly provided, and in all parts well furnished and appointed against this heauy Day, and time of Tryall. And that so much the rather also, if withall we consider and remember, that the *time* when this assault shall bee, is *short* and *sudden*, *uncertaine* and *unknowne*,

*knowne*, and therefore it lyeth vs vpon to *watch continually*, that wee may be alwaies and euery moment in a readinesse, that the Enemies do not come vpon vs at vnawares. The *Citie* or *Country* hauing enemies encamped against it, and looking euery day for nothing else, but that battell shall be made against it, wherein the Citizens and Inhabitants must shew themselues valiant and couragious, for that then they are either to winne a peace, or hazard a perpetuall slauerie. carefully doth bring out & make ready all their furniture, muster their men, and traine out all their best and most able Souldiers, to the end it may be sufficiently prepared for the purpose, against so great a Day: Euen so the meditation of this great and strong conflict at the time of *death*, with so great & mighty enemies, (which how sudden and how soone it will bee, is to vs vnknowne) would teach vs to bee prouided and prepared, to traine vp euery part and member in vs, in this spirituall kind of fight, that we may bee able to withstand

stand these our deadly enemies at euery pinch.

Now that according to that which I haue said, we may bee thoroughly and strongly armed, I thinke it good, as the Apostle *Paul* hath left vnto vs the description of the *Panoply* and complete *armour* of a Christian, *Ephes. 6.* to deliuer the same in the seuerall parts, that so the vse of euery piece may stand vs in the better stead, and serue our turnes the better in this conflict.

1. Coat of  
Constan-  
cie.

*Gal. 5. 1.*  
*Ephes. 6. 10,*  
14.

First therefore, according to the Apostles counsell, thou art to put on the *Coat of constancie*. For that it is which the Apostle meaneth, when as hee bid-  
deth the *Ephesians*, and in them willet  
all *Christians* to stand fast, or bee strong.  
When thou art to enter into this fight,  
all feare, all fainting must be vtterly ex-  
iled and banished from thee : although  
thine enemies will vse many meanes, to  
beate a feare into thee, and to make  
thee to shrink and flie away, yet thou  
must haue a care vnto this, to stand fast.  
But herein thou art to looke well vnto  
the matter, and take a good view of this  
piece



piece of *armour*: I meane, this *Coat of Constancie*, lest thou be deceived. For it must be *Armour of prooffe*, or else it will not serue thy turne, it is so far off from doing thee any *good*, that it will rather turne to thy great *hurt*: That thou shouldest not in this piece be deceived; the Apollle hath put a stampe and a marke thereupon, that thou mayst easily discern & know it from that which is counterfet, and that is (in the Lord.) Except thy *constancie* and courage then be in the Lord, thou wilt easily bee overthrowne, thou art not able to stand. Thou must, therefore, when thou comest to occupy a roome in this fight (which thou must doe euen all thy whole life time) vterly forsake thine owne wit and policy, thine abundance and wealth, all trust and confidence in thine owne workes and merits. How sure soeuer these things appeare and be iudged of some: yet they are found meere weake, and insufficient of themselves, in the iudgement of the *Holy Ghost*, whose iudgement thou art aboue all to stand to, approoue and like of.

Learne

1. Sa. 17. 45.

2. Girdle  
of Truth.

Learn therefore to bee bold and resolute, against the rage of thy furious enemies ; not because thou hast naturall strength, or worldly wit and policie, or the riches and goods of the world ; neither for that thou art attended vpon with many *Popish ceremonies*, which are worse then vanities ; or because thou hast some store of good workes : But be thou therefore strong, and stand it out with *constancie*, because the Lord is with thee. Be bold and resolute in him, and in his power & might, for in him alone thou shalt be sure, and also able to preuaile against thine enemies. *David* comming to fight with the Gyant *Goliath*, came in the Name of the Lord, and in his name, by his power & by his might ouercame the Enemy of God and his people : So fight thou still in the *Name of the Lord*, and thou shalt surely triumph ouer all thine enemies, be they neuer so great, neuer so many, and neuer so strong and mighty.

The Apostle proceeding in more particular manner, with the description of this Christian Armour, and setting downe

downe the seuerall parts thereof, appointeth in the *second* place the *Girdle*; willing vs to put on the girdle of *Truth*. *Stand therefore* (saith hee) *hauing your loynes girded with the girdle of Truth*. Many *girdles*, it may be, shall bee offered thee, and they shall through the craft of the Enemy, be gloriously set forth; making a shew outwardly, as though they were sure and strong: but in this take heed and beware thou bee not deceiued. For it is not generally all truths, neither that which man will presumptuously obtrude and thrust vpon thee for truth, (Of which sort are almost all the *Popish* points of Religion, beautified with the vaine shew of many vaine and idle *ceremonies*) But it is onely the *Truth* and sinceritie of the *Gospell*, which the Apostle speaketh of. The knowledge of this *Gospell*, hauing a Christian obedience, annexed thereunto for a Buckle, serueth as a girdle to containe vs and to hold vs in, that we may be strong and able to resist the Diuell, binding vp as it were, about vs al those long & loose garments of

*Ephes. 6. 14.*

of our naturall and fleshly reason, which would otherwise greatly trouble and hinder vs in this *Spiritual*l combate. A necessary part of Armour, no doubt, and so needfull, that without it, it booteth or auaileth vs nothing at all to goe into the field. And although it be neuer so needfull, yet alas, how small is the number of those which are carefull to provide themselves of it! For euen in these golden dayes of peace and safety from persecution, when as the Gospel by the preaching thereof, is offered vnto men in most plenteous manner, it is a world to see, how diuersly men are affected towards it, & that in the worst manner. Some giue themselves wholly vnto the world: some follow the pleasures of the flesh: some, although they haue tasted and felt the great fauor of God, in deliuering them from the palpable darknes of *Romish* superstition and Idolatry: yet now, lothing the sweet *Manna* of the Gospel, like the rebellious and murmuring *Israelites*, in their hearts; returne back againe vnto the flesh-pots of *Ægypt*. And almost  
gene.

generally it is to be found in men, that euery thing of light moment and weight; yet is of force sufficient, to hold them from preparing of this *girdle*; whereby no small aduantage is offered to our deadly Enemy, to preuaile against vs.

The *third* piece of Armour to helpe to defend vs in this fight, and to furnish vs in this *preparation*, is by the Apostle called, the *breſt-plate of righteousnes*. And this is that, which elsewhere in the Scriptures is called a *good conscience*, which is a dutifull care and study to walke sincerely and vprightly, according to the Spirit, to lead our life in holiness and righteousness. Which if we doe, we shall then disappoint our Adversarie of his aduantage against vs, and shall be well able to beare off and to auoid the dangerous pricks and thrusts, which he will be ready continually to cast at vs, in consideration of our sins. It is a very hard thing to vtter indeed, what a byting *corrosiue*, the remembrance of the *loosenes* and *lewdnes* of a mans former life is vnto the afflicted

3. Breſt-plate of righteousness.  
Ephes. 6.14.

cted *oule*, at the time & point of death, and what great matter of discomfort, Satan can quickly suck from thence, to infuse and powre vpon them. And it is againe on the other part a lamentable thing to see, how carelessly men are for the most part affected, and how slacke they are in preparing this piece of Armour, thinking in themselues, all to be well and safe enough, although they have liued neuer so lewdly and dissolutely, and neglected the putting on of this piece of Armour, even to the very instant and time of death; thinking if then they can *repent*, there is no more adoe. But alas, all this while such men neuer consider, how much more bitter their conflict with *Satan* is like to be.

*Obiect.*

But some will haply obiect, Who euer was armed with this *breast-plate of righteousness*, and with such a good conscience, that hee did not feelee some wounds of sinne?

*Answ.*

It cannot bee denied, but that the Saints of God are indeed so wounded; they fall and commit sinne indeed, but  
not

not with their heart : it is of infirmities, according to that saying of *Iohn* : *Hee that is borne of God, sinneth not.* And the reason is ; For that his heart is surely and safely armed with a good conscience, with the *breast-plate of Righteousnes*. This appeareth more plainly vnto vs by the *example of David*, who is noted to haue his heart thorowly fenced with the knowledge of the Truth, and thereupon to giue himselfe to righteousness and the workes thereof ; yet he is noted also to haue taken euen great and grievous wounds ; hee sinned most grievously, but these wounds did not pierce to his heart, but sticked still in his flesh onely, for that he was armed with this *breast-plate of righteousness* Hereupon it is that hee confelleth ; *I haue alwayes sought after thy Law* : And, *I did meditate in thy Commandments.*

The fourth thing to bee vsed in this preparation vnto death, is called of the Apostle, *the shooes of the preparation of the Gospell of Peace* ; euen all those comfortable promises of the Gospell : where-with if the feet of thy soule be shooed, it

Z

will

1.Ioh.3.9.

Psa.119.48.

4. The Shooes of the Preparation of the Gospell of Peace. Ephes.6.15.

5. Hope of  
saluation.

will make thee more ready prepared and nimble, to ouer-leape and stryde ouer all stumbling blockes, lets and hinderances, which Satan, the World, or thy sinfull Flesh shall cast in the way before thee.

The *sift* is, the *helmet of Hope*, euen the hope of saluation, and expectation of eternall life. For this hope will strengthen and incourage vs, against all kinde of miseries, troubles, and afflictions; yea, and against the feare of death it selfe, and that in such manner, that although these, of themselves, appeare to be very terrible, and able to daunt the courage of euery one: yet through this Helmet, the terror and feare of them is taken away, and they which are with this piece of Armour furnished, are made strong and able to suffer and indure them continually. It is well called of the Apostle, the *helmet* or *head-piece* of saluation: for it will shrowd and *cover* vs, from the hurt of all assaults of the enemies whatsoever. For then alone wee yeeld, when as wee despayre and are out of hope: but whiles hope lasteth, wee are ready



ready still to fight and strue vnto the death.

In the *sixth* place commeth *the shield of faith*, which hath this vertue and power giuen vnto it, that it will *quench all the fiery darts of the Diuel*. For hauing our *faith* and confidence set and seated vpon *Christ*, and vpon his death and Passion, wee shall be thereby so surely kept and couered, that no assault or terror of the *Diuell*, shall be able to annoy or hurt vs: but with ease wee shall be able to withstand them, and to auoid the danger of them all. The time when *Satan* most preuaileth against vs, is when he seeth and perceiueth vs to bee destitute of this piece of Armour, to protect and defend vs. Therefore against this day and time of death, it is expedient and needfull for vs, to vse all good meanes to cheere vp and increase this *faith* of ours, that then especially it may be strong and flourishing, when as we shall be thus incountred with by these extremities.

For the *seuenth* piece of Armour, take *the sword of the Spirit*, which is the Word

6. Shield of Faith.

7. Sword of the Spirit.

of God. In this also it behooueth thee to be prepared, & to haue good knowledge. For *Satan*, as hath beene shewed before, hath many temptations; which in his owne sense and sort he vseth to ground vpon the written Word, which temptations can by no meanes better be auoided, then by the same Word, vsed in the true and right sense thereof. This can hardly or neuer bee done, vnlesse thou be skilfull and expert in the Scriptures. Wherefore let these (I meane the Scriptures) be thy dayly Garden, wherein thou mayst gather most sweet and comfortable simples against this sicke and heauy day. Make these thy counsellors to instruct thee: and let these be vsed as a sharpe and two-edged sword, to strike and wound thine enemies withall. That thou mayst therefore be expert and cunning in the vse of this weapon, I would aduise thee to exercise thy selfe herein, to meditate in this day and night, vntill thou hast thorowly attained to the true vse of this so needfull and profitable a weapon, and that thou mayst be cunning, and know perfectly

fectly how to weyld it euery way, to meet with *Satans* subtile and crafty assaults.

Vnto all these it is necessary that thou adde and adioyne feruent *Prayer*; That God would giue thee grace & strength, vnto these things, continually and euery day increasing all vnto thy comfort: And that hee would vouchsafe to prepare and furnish thee vnto this *spirituall* and finall combate, at thine end and death, as that when and howsoeuer it shall happen, thou mayst be alwayes in a readinesse, to vndertake it with willingness, and to continue and abide with *faith* and constancie vnto the end,

Now that thou art taught by the Apostle, speaking and writing by the direction of the Spirit of God, how to *arme* thy selfe on all parts, from the top to the toes: Let not this be wanting in thee: namely, a dayly meditation of those things, that may increase and further the former proceedings. Of this sort, are the consideration of the flitting estate, the vanities and miseries of this present world; the exceeding ioyes of

Z 3      heauen,

heauen, and the life to come, the momentary paines of death, and the exceeding fruits of life and ioy, that doe arise and spring from death to vs, together with all these seuerall comforts, that haue beene before set downe, against the seuerall assaults of Satan, made against the Children of God. For if thus, and after this sort, thou be careful to furnish and prepare thy selfe in time of *health*, *Satans* assaults in the time of *sicknes*, shall soone bee beaten back, the edge of his sharpe and cutting weapons shall be quickly blunted, and all his attempts and practices shall bee made frustrate and void. Hitherto of the *first preparation* in time of *health* against this *last combate*; the which in the meane time also may very well, nay, should indeed serue every *Christian*, in withstanding all temptations, throughout the whole care and course of his life.

CHAP. XXVII.

*Of the preparation concerning the time  
of sicknes and death.*

**T**He next part of Preparation, is that which is to bee had *at the time of sicknes*, and beeing ready to *dye*, consisteth partly in the comfort which we are to receiue and haue from *others*, and partly in *our selues*. From *others*, as *spirituall counsell* and *Prayers*. And these *others*, are either such as haue a more *speciall charge* hereunto, as is the *Pastor* and *Minister* of the place, who in this time of sicknes should bee sent for, that hee might minister vnto the diseased, *spirituall counsell* and *advice*: Or such as *Christian dutie* doth binde vnto it, as *kinsfolkes* and *neighbours*, and such as are *about* the sicke parties in the time of their sicknes. For this indeed is a time, wherein the chiefest loue that thou canst shew vnto thy brother and dearest friend, is to labour by all meanes, to arme him with patience against the terrors of death, to draw him from the

loue of the world, and to breed in him a loue & a liking vnto heauenly things, in ministring as spirituall and heauenly comfort as thou canst, vnto his soule, and not to be ouer-*nice* herein & diantye of thy paines as many are, which are loth to make *any mention* of death at all vnto the person diseased, lest it should bring or breed any *discomfort* vnto his sick friend. And so for feare of the losse of a little *worldly comfort*, which is but vanity, thou wilt deprive him of this *spirituall comfort* belonging to his soule. It is good (I confesse) to bee carefull for the good of his *body*: but it is far better, and a greater argument and signe of true loue in thee, to be carefull for the good of his *soule*.

Among these that thus art attendant at or in the time of sicknes, the *Physician* also oftentimes hath his place. Of whom wee might speake concerning many points, if that our Treaty were *generally* respecting death; and not particularly tyed vnto it, as it is attended with such a dangerous conflict, with so great and mighty enemies. In him therefore

to re as *faithfulness*, *care* and *skill* are requisite for the *body* : So also it is behoouefull , that hee should bee such an one, as could withall *know* how to *apply* some medicines of comfort vnto the *soule*. But I leaue these, and come now vnto *thy selfe*, to shew what is requisite in *thee* in these extremities.

Thou hast all thy life time beene in the *field* ( for a Christian mans life is a continuall *warfare*, wherein he lyeth in continuall *leager* against the Diuell. ) But now thou art to fight a *pitched battell*, wherein thine *Enemy*, the Diuell hath mustered all his forces, and therefore hath entred as it were in league with *death*, that last and dreadfull *Enemy*, to fight against thee. *These* with mayne force and might doe assault thee on the one side, and the *world* with her *allurements* lyeth in ambush on the other side, with her *subtilties* to deceiue thee : neither will the *flesh* bee idle, but to the power thereof, will put too her helping hand, that so a conquest vpon thee might be had, and that they might with the more ease triumph ouer thee. It be-

behooueth thee therefore, to keepe a continuall watch, and to looke well about thee, that thou mayst the better preuent the euill, and cut them short of their purpose. This therefore I would aduise thee to doe:

1. Whensoever the *warning piece* is shot off, that is, as soone as *sickness* doth beginne to seaze vpon thee, looke well and take a good view of thy selfe, and prouide in time, that thou mayst be on all parts armed with that Armour of prooffe before mentioned: See thou be girded with the *girdle of Truth* vpon thy loynes, hauing on thee the *Brest-plate of Righteousnes*, the *Shoes of the preparation of the Gospell of Peace*; the *Target of Faith* in thy left hand, the *sword of the Spirit* in thy right hand, and the *Helmet of Hope* on thy head. And ouer all these see there bee cast the *Coat of Confiance*, and withall pray continually, that the Lord would continually assist and strengthen thee in these dangerous times, and giue thee good successe against thine enemies.

2.

Secondly, let all thy thoughts and medi-



meditations be fixed and settled vpon heavenly things, vpon those vnspeakeable and incomprehensible ioyes and comforts of the life to come, and therewithall also, vpon that All-sufficient sacrifice of *Christ* our Sauour, who by his death and Passion, hath washed and redeemed vs from all our sinnes. *subdued* death, and *purchased* for vs immortal and euerlasting life.

Thirdly, take heed that the *cares* and *cogitations* of the world creepe not on thee: but cast off from thy shoulders the heauy burthen thereof. For they are great and mighty *hinderances* in this last conflict, as is before shewed. Banish them therefore and barre them from thy heart, as vnfit to muster with thee, in this last and heauy conflict.

If the *pleasures* and delights of this life come before thee, remember they are but *vanities*. If the *terrors* and *fears* of death present themselues into thy sight, thinke of them, not as they appeare and seeme in show, but as they bee indeed, that is, *momentary* and

3.

4.

and *short*, and rather helping then hindering. For they are the *passage* vnto life, and vnto the ioyes of Heauen. Therefore set downe thy Resolution, that if these were past, then all thy miseries were come to an end and dispatched. For though *Satan* tell thee, that *death* was ordained as a *curse* and punishment for sinne; yet doe thou reply, that *Christ* hath turned it, and *changed* the nature of it, and of a *curse* hath made it vnto Gods Children to be a *blesing*, and the entrance into ioyes, and the gate of life. For by our Sauour *Iesus Christ* his Resurrection, the force of death is taken away; and therefore the graue & hell can make no conquest ouer them.

5.

Although thou bee thus appointed, yet doe not thinke that thou canst be so acquitted and discharged of thine enemies aforesaid: but that *Satan* the principall of all other thine Aduersaries, which is the Master of all mischiefe, will still bee vrging thee, to vex and trouble thee to the vttermost. And therefore vse continually the Armour afore-

aforesaid, and dayly, nay, houely, or rather euery minute exercise thy selfe therein, that thou mayst be able to withstand thine enemies at all times. For if thy sinnes (which *Satan* will bee busie to lay to thy charge) be objected against thee, arme thee the with the Brest-plate of Righteousnes, it shall be vnto thee as a Brazen wall to beare it off. If this will not fully serue, vse *the shoes of Preparation* to step aside, or at least the *target of Faith*, to breake the blow. If from the course of Gods dealing with his seruants, and also with the wicked, hee beginne to assault thee, (which is a very vsuall and common thing with *Satan*) take then into thy hand *the sword of the Spirit*, so shalt thou be sure to beate him off. And finally, if death with his vgly terrours begin to rush vpon thee, as ready to deuoure and swallow thee vp, bee resolute in *the Coat of Constancy*, & stand fast in thy station and place appointed thee of thy Chiefetaine & Head *Christ Iesus*, and euery piece of Armour vwill minister present helpe and defence vnto thee.

And

And if it so fall out, for all this, that thou seest some *weaknes* in thy selfe, that thou art faint, and *not able* to hold thine owne; but that *Satan* seemeth to get some *advantage* vpon thee, *Death* doth affright and terrifie thee, and thy *sinnes* doe *amaze* thee; insomuch that thy *girdle* is loose about thy loynes, thy *Brest-plate* is bent and battered, thy *Shoes* ready to slip and fall off thy feet, thy right hand weake in weilding and handling of thy *Sword*, and thy *Target* beaten euen to thy head; that is, if thou in this conflict doest suffer many discomforts, and *Satan* seeme to preuaile so greatly against thee, that thou knowest not how or which way to ward or keepe him backe; yet let not this make thee flee and to giue ouer the fight, or in any wise to yeeld vnto thine enemies. But comfort thy selfe, that *Christ* standeth as an *eye-witnes* of thy doings, ready to *strengthen* thee, and to minilter power vnto thee. Flye therefore to him for refuge, with hearty and earnest *Prayer*, for that hee is both able and also willing to succour and deliuer thee, and *patiently*  
suffer

suffer and endure all the hard doings of the enemies against thee with the *Helmet of Hope* : And at the end conclude and shut vp the matter with *Dauid*, and say : *Into thy hands, O Lord, I commend my Spirit : For thou hast redeemed mee, O Lord God of Truth.* Here stay thy thoughts, and close vp thine eyes, and what thou findest not in thy selfe, expect and looke for in him ; who, as I haue said, is able and vwillling to doe all things for thy good. And though it appeareth to thy iudgement, that thou art deprived of the needfull consolation and comfort in this life, yet doe thou not despayre : For *Christ* will not, be thou sure, cast thee off, because he findeth thee cut and wounded : But, as the good *Samaritane*, will mercifully binde vp thy wounds, and plentifully powre out the oyle of euerlasting ioy and blessednes into thy maymed soule.

*Psal. 31. 6.*

*Luk. 10. 33,  
&c.*

## CHAP. XXVIII.

*That the Elect in time bee assured of their election and how.*

**T**He prooffe and demonstration of this *posſion*, (namely, that the *Elect* and *Chosen* of God in time bee assured of their election) I thought conuenient to be annexed vnto this treatise, because it serueth not a little, to minister help and comfort, for the allaying and qualifying of the troubles and discomforts of the afflicted soule. And because it is of many made a doubt & *question*, whether any such assurance may be at all in Gods Children, except it bee onely by speciall reuelation, I thought it good, for the better vnderstanding of the same, briefly to premise something of the meaning heereof, and to shew how it is to be vnderstood.

First therefore, when I say the *Elect*, I doe not meane *some*, but *all*, and *euery* one of the *Elect* of God, that they may, and shall haue a certainty and an assurance,

rance, that they are elect vnto saluation. But for further and better explanation of my meaning, I adde to this mine assertion, (*in time*) for it is *not alwayes* so, but *after such time onely, as they are effectually called and regenerated*, and that before such time they cannot haue it. So that this is not any speciall and particular *reuelation*, but a thing common and incident, euen *generally to all*, and *particularly to euery one* after that hee is thus thorowly called and renewed, to know and bee assured, that not onely generally all that doe belieue in *Christ*, are elect, and shall bee saued, but also himselfe in seuerall and particular, to be one of the number of those whom God, in his eternall and euerlasting decree and purpose, hath predestinate and appoynted vnto life. The certainty of which doctrine shall plainly appeare, and bee fully demonstrated, in setting downe the *meanes*, how this assurance is wrought and effected in them. For prooffe of this so profitable a poynt of doctrine, let vs see so briefly and so plainly as we can, by what *reasons* it

1. Argu-  
ment of  
affurance  
of Electiō.

Rom.8.16.

may bee prooued, that the man regenerate may be certified and allured of his Election.

The *first argument* of this assurance, is drawne and brought from the *evidence of their owne Spirit*, which the faithfull finde within themselves. For that this, I meane *the Spirit of euery one of the Elect of God*, is a very good witnes to giue euidence & testimony in this case, as the Apostle plainly teacheth, Ro. 8. where he hath these words, that *the Spirit of God beareth witnes with our Spirits*. So that if both do witnes together, then our Spirit doth witnes also. And this is that testimony, which euery man by his own Spirit and conscience doth deriue & draw from those *generall propositions*, which he findeth in the *Gospel*: for from the *Gospel*, the Spirit of euery one of the Elect of God doth fetch his *evidence*, by *applying* the same, and by annexing an assumption vnto the generall doctrine and vniuersall propositions there deliuered. As for *example*, The Gospel teacheth, that *euery one that belieneth in Christ, shall saued*. This *generall*



nerall proposition wanteth not good  
prooffe, but hath very many places in  
the Scriptures to confirme the same.  
*They that haue faith, and doe belieue, shall  
not perish, Ioh. 3. Shall not bee confound-  
ed, Rom. 9. Shall not see death, Ioh. 8.  
Shall not enter inter Iudgement, Ioh. 5.  
Shall haue euermlasting life, Ioh. 3. Shall  
be saued, be iustified, and haue remission of  
all their sinnes, Rom. 3. Gal. 2. and many  
such places, most plaine and manifest to  
like effect. The Gospell thus ministring  
this generall proposition, now the spirit of  
the elected childe of God, beginneth to  
giue his witnesse, by a particular assump-  
tion, saying, But I see and know, by  
search within my selfe, that I haue faith  
and doe belieue: And therefore I am assu-  
red also, that I shall bee saued. So that  
the generall proposition of the Go-  
spell is most sure and certaine, that  
all and euery one that hath faith, and  
doth belieue in Christ, shall bee saued,  
and therefore are elected. For none can  
be saued, but one y they that are elected,  
predestinated, and appoynted heereunto  
in the eternall decree and purpose of*

*Ioh. 3. 15.*

*Rom. 9 33.*

*Ioh. 8. 51.*

*& 5. 24.*

*Ioh. 3.*

*Rom. 3. 24.*

*Gal. 2.*

God. Now if after a due search and sounding into thy self, thou findest that thou hast this *faith* in *Christ* resting vpon his grace and promises, and that thou art resolved in thy heart, that remission of finnes, reconciliation vnto God, and all the other benefits and effects of *Christs* death and passion doe appertaine and belong vnto thee, this testimony is *sure* and *certaine*, whereon thou mayst build this *conclusion*, that *thou art the sonne and elected childe of God*.

And that the witnesse and testimony of these things to be within vs, may bee had and deriued from our owne Spirit, beside that place before alledged, *Rom. 8.* that the Spirit of God and our Spirit doe witnesse together, the same Apostle also seemeth to intimate no lesse, *2. Cor. 13. 5.* bidding vs prooue our selues, whether wee be in the *faith*, and that we should *examine* our selues.

2. Cor. 13. 5.

*Know you not, saith hee, euen your owne selues, how that Christ is in you, except you be reprobates?* Now how should this prooue, triall, examination and knowledge

ledge of our selues, by our selues bee had, but by our owne *Spirit*? For *what man* (saith the same Apostle) *knoweth the things of a man, save the spirit of a man, which is in him?*

I. COR. 2. XI.

But heere (it may be) some will object against mee, that these things are *spirituall* and of God : For *faith* cometh not of our selues, but is effected in vs by the Spirit of God, and therefore by the same Spirit of God onely, these must be discerned : For that it followeth immediately in the same *verse*, that *these things of God knoweth no man, but the Spirit of God.*

Whereunto I answer, that although wee cannot iudge and discern of the things of God, either concerning his excellent nature, or the mystery of his will, in the wayes of life and saluation, what and how it shall bee, but by the Spirit, reuealing and manifesting the same in the sacred Scriptures, by the Ministry of his Prophets and Apostles : yet the *knowledge* of these things being had, it hindreth not, but that by *our own Spirit*, wee may iudge the presence of  
A a 3                      those

those things *in our selues*, which the Spirit hath thus *generally* set downe, as things *necessary* in the *Elect* of God. So then, being by the Word, and out of the Scriptures, which is the doctrine of the *holy Ghost*, schooled and instructed in the nature of these gifts and effects of the Spirit, bee it *faith*, or other *spirituall gift* whatsoeuer; it shall bee a matter within the compasse of our *own spirits*, being thus beforehand furnished and provided, to iudge and discern, whether these things be wrought and effected in vs as yet, or not, which is sufficient for my purpose, and all that I require. If therefore thou wilt *know*, if thou be *elect*, and consequently such an one as shall bee *saued*, enter first into thine *owne heart and soule*, and see, whether *thine owne spirit* and *conscience* doth not *testifie* vnto thee, and beare thee witnesse, that, *that* is verified and found to be truly, and indeed *within thy selfe*, which the word of God hath set downe, as a most assured and vndoubted *marke* of the Children and Elect of God.

CHAP. XXIX.

*Of the second argument, whereby the certainty of a mans election is prooved.*

**T**He second argument for prooffe of a mans election, is brought from the Spirit of God that dwelleth in vs. For as our owne Spirits doe testifie, so the Spirit of God also doth beare witnessse, together with our spirits, that wee are the sonnes of God: if sonnes, then heires also, euen the heires of God, and heires annexed with Christ. Heereupon it is, that this Spirit of God, that thus giueth euidence and witnessse with vs, is called the Spirit of Adoption, the Spirit of Promise, and the very Earnest of our Inheritance. It is called the Spirit of Adoption, because it doth approoue vnto vs our Adoption, that we are singled out from the world, and by grace in Christ adopted to be the sons of God. And this so fully and effectually, that it maketh vs confidently and boldly to cry and call vpon God, by the name of Father. It is called the Spirit

Rom. 8. 15.

Ephes. 1. 13,

14.

of *Promise*, because it *sealeth* vnto our hearts the vse of all Gods *promises* in *Christ*, contained at large in the Gospell, to bee our owne, and to appertaine and belong vnto vs. And it is called the *Earnest of our Inheritance*, for that it is as a *Pledge* and *Pawne* vnto vs, whereby wee are assured, that God will perfect and performe his *covenant* of life in *Christ*, that hee hath made, and indented with vs, that are his faithfull Children.

*Ephes. 1. 13.*

Although this testimony of the Spirit be most true, and in the due and appointed time of God, (that is, *after that they doe beliene*) is certainly found in all the Elect of God, *Ephes. 1. 13.* yet I thinke it not sufficient, this to affirme, but also more at large to shew what this *witnesse* and this *seale* is in the *Elect* of God, that so euery man may the better discern and iudge of it in himselfe. For though the Spirit it selfe bee sayd to be the *Earnest* of our inheritance, because that the Spirit, which thus in part worketh in vs, being a part of our *glorification*, which is heere in this life begun, and

and that wee are by this part, as by an earnest penny *assured*, that God, in his time appointed, will bring this worke in vs vnto *perfection*, for that he is faithfull and iust of his promise, and will not let passe this good worke, which hee hath thus begun in vs, but will perfect and performe it, vntill the day of *Christ*: yet in that the Spirit is sayd thus to witnesse, and to seale vnto vs, the very words doe sufficiently intimate a further thing then the Spirit it selfe. For it is certaine, that these are things euen in common speech and reason *distinct* and *differing* one from another, the *testimony* or *witnesse*, and the *person* *witnessing* the *sealing* and *impression* of the *seale*, and the *seale* it selfe.

This *testimony*, and *print* or *impression* of the Spirit, I take *not* to be *diuers*, but to be one and the selfe samething, and doe iudge it to be nothing els, but the *reparation* or a *new impression* of the *image* of God in vs, which was before cancelled and defaced in vs, by reason of the fall of *Adam*. So that, when the Spirit is thus sayd to *seale*, nothing els is meant

meant therby, but that it doth again *instamp*, and ingraue and set vpon vs, euen vpon our hearts and soules, that *Image of goodnesse, purity, holinesse, wisdom, sanctity, truth and love that is of God*. For this is the very stamp of the Spirit, which otherwise, in other places, is called our *Regeneration*, and this is the *testimony and witnesse* that it giueth.

Wherefore that wee may now the better see and vnderstand, how this *Spirit of God*, in this sort doth *witnesse*, and *giue testimony* with our *Spirits*, of nor adoption into the number and fellowship of the children of God, I think it good, that we proceed a little further, in the Apostles similitude. This *phrase* and manner of speaking, is drawn from the manner of men, vfed for confirmation of *contracts* and bargaines made, who hauing in speech concluded vpon their couenants, straightway cause the same to bee first *written* and ingrossed, and after their *seales* to bee to the same annexed, to *witnesse* and assure, both the truth of the bargain, and also the performance thereof : So that the very  
*print*



*print* and *impression* abiding still in the *wax*, is a sufficient witnesse, that those writings are his act and deede, whose seale is there annexed, and that therfore also he will in truth surely *performe* the couenants therein contained. Now for a further explanation hereof, and to apply this, according to the seuerall circumstances to our present purpose, it is diligently to bee obserued and noted, that the couenants or matter of the writings betwixt God and his Children, are the *promises* of Grace, in *Christ* through *faith*, comprised in the Gospel. These sayd *promises* are *written* and ingrossed in the tables of euery faithfull mans *heart*, according to that saying, *I will write my lawes in their hearts*. And this *writing* is, when as by *faith* we doe apprehend the same. Whereupon, as is aforesayd our heart and conscience doth witnesse to vs, that they doe belong vnto vs, and that we are the sonnes of God. Then together with this also, commeth the *seale* and *witnesse* of the *Spirit of God*, bearing witnesse, as I haue sayd, with our *Spirit* also, of the truth

Jer. 31. 33.

truth heereof, by setting his stamp and seale vpon our soules and harts, wherein, as in tables, these couenants were written, confirming most effectually, and assuring vs, that wee are indeede of the number of those in whom these promises shall be fulfilled, that we are elect of God, and such as are ordained vnto eternall life, because this image and impression of the Spirit is giuen and imparted vnto none, but those onely, that are in the number of Gods adopted children. See therefore (I pray thee) now, in what *manner* the *Spirit of God* doth *witnesse* and *seale* vnto thee, that thou art one of Gods *Elect*; euen by setting & ingrauing vpon vs *such a stamp*, marke and impression, as is *onely proper* and peculiar vnto those that shall bee saued. So that we seeing and beholding this within our selues, are thereby, to our exceeding comfort, assured and confirmed, that we are Gods Children, and therefore also heires and co-heires with *Christ* of eternall life. Of this testimony then, we are not in any wise to *doubt*, but to account it vnto vs, most  
*sure*

Rom. 8. 17.

*sure and certaine*, for that it hath the Spirit of truth to bee the author of it, which Spirit alwaies speaketh truth and nothing but truth. And so much the rather also should wee haue in vs this *assurance*, because this is applied euen vnto our hearts and Spirits, and that with such efficacy and force, as that it *crieth*, that is to say, it *causeth vs* in sight and feeling of the same, to *cry* and *call* vpon our God, by the louing and comfortable name of *Father*. So that if the testimony of thine owne Spirit *cannot content* or suffice thee in this poynt, but that thou doest desire to haue a *further witnesse* of thine election: See if in thine heart thou canst finde *this seale* and impression, this witnesse of the Spirit. If thou canst, *this* also will testifie *with thy Spirit*, that thou art an elected Childe of God.

## CHAP. XXX.

*Of the third Argument, whereby the certainty of a mans election is proved.*

**T**HE *third Argument* for the prooffe of this Doctrin concerning Mans Election, and the knowledge & assurance thereof, is brought from the notable effects and fruits following upon our Regeneration, in the course and race of our life: For these also do witnesse and approue vnto vs our election, as may very well be gathered by the words of the Apostle, saying, *There is no condemnation* (saith hee) *vnto them that are in Christ Iesus, that walke not after the flesh, but after the Spirit.* Who are they that walke not after the flesh, but after the Spirit, but euen they that shew forth the fruits of Regeneration, by newnesse; that is, sanctity and righteousness of life? And what is it, to bee free from condemnation, but to bee one that shall in the end be saued? And who are those that shall bee saued, but onely they which before

Rom. 8. 1.

before all times were hereunto *elect* and *ordained* ? This also is prooued effectually by the Apostle *Peter*, who exhorting vs vnto these fruits, willet h vs to *ioyne vertue with faith, with vertue knowledge, with knowledge temperance, with temperance patience, and with patience godlinesse, &c.* And after, in the tenth verse, for a conclusion hee addeth: *Wherefore, brethren, giue rather diligence, to make your calling and election sure: for if ye do these things, ye shall neuer fall.* Now how is our election made sure by our *workes*, but because that these good workes, and gifts of the Spirit, do *certifie* and *assure vs*, that we are in the number of Gods Elect, in that hee vouchsafeth in this sort, *by his Spirit to worke in vs* ? And the reason is, because that *if wee doe these things*, that is, seeing God hath so farre communicated his Grace vnto vs, no doubt, hee that hath begun so good a worke in vs, will continue and hold on still, and that in such a manner, that *wee shall neuer fall.*

2. Pet. I. 5,  
6, 7, 8, 9, 10.

To these let vs adde the *testimonie of Christ*;

- Joh. 13. 35.* Christ; By this shall all men know, that you are my Disciples, if you haue loue one to another. And the Apostle Iohn in his
- 1. Ioh. 1. 7.* first Epistle, is pregnant to this effect. If wee walke in the light, as hee is in the light, wee haue fellowship one with another, and the bloud of Christ clenseth vs
- 1. Ioh. 2. 3, 5.* from all sinne. Againe, Heereby are we sure that wee know him, if wee keepe his
- 1. Ioh. 3. 14.* commandements: Hee that keepeth his word, in him is the loue of God perfect indeed, hereby we know that we are in him. And againe, Wee know that wee are translated from death to life, because wee loue the brethren, &c. Many such like places of Scriptures might bee brought, tending to like effect and purpose: so that as by the fruits, the good or bad nature of the Tree is knowne, so by thy workes, as fruits, thy condition and estate may be discerned: For men doe not gather Grapes of Thornes, nor Figges of Thistles: A bad Tree cannot bring forth good fruits, neither can a good Tree bring forth bad fruit. Bad workes are vnflauory and vnseemely for him that is renewed by the Spirit;

Spirit; and *good workes* are impossible for him that still walloweth in the mire and filthinesse of his owne *corruptions*.

And all this which I haue sayd notwithstanding, I doe not *deny*, but that the *good Tree* may bee sometimes *blasted*, and Winter-bitten, that the fruits thereof shall be neither so *plentifull* nor so *pleasant*, either to the eye or to the taste, and that in the small store of fruit that commeth euen from the good Trees, many are greatly spaked and corrupt. My meaning is, that euen the *persons regenerate*, and the elected children of God *may haue*: What did I say, *may haue*? nay *haue* indeed, many such times during their continuance in this earthly and corrupted Tabernacle, wherein the *flesh* getting something the *better*, and pre-eminence ouer the Spirit, maketh them to bring forth many *vnsauory* and *loashsome fruits*, as we finde by the *examples* of *Noah*, *Lot*, *David* and *Peter*, and others, which are recorded to fall into great and grievous

B b                      finnes.

ſinnes. And although this bee ſo true, that it may not bee gaine-ſaid, yet theſe vnſauory fruits, and ſuch like, appearing ſometimes in the Elect of God, cannot hinder any thing at all, but that theſe *good effects* and fruits I ſpake of, when they do appeare and ſhew themſelues, in the vpright ordering of our life and conuerſation, may giue their testimony and aſſurance, and may witneſſe vnto vs, as the Scripture teacheth, that wee are the Chosen and Elect of God. And thus you ſee how and from whence the children of God, that are regenerate, may fetch the testimony and aſſurance of their Election.

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CHAP. XXXI.

*Of the Obiections againſt this doctrine of Assurance, and knowledge of our Election.*

**A**gainſt this doctrine concerning our Election, and the knowledge and



and certainty thereof, there are *two* speciall *Obiections* made.

The first is, that hypocrites also, as well as the very *Elect*, have such a taste and feeling of these things, that they also, as well as others, doe *thinke* that they have faith, that they have the Spirit of God abiding in them, and that they have true *sanctification* in their life, and therefore doe *flatter* themselves oftentimes, in regard of their deeds; whereas in deed they have *nothing lesse*, as hath beene before somewhat touched, and shall in the answer to this *Obiection*, by Gods grace, mote at large be declared. And therefore it is likely (say the framers of this *Obiection*) that notwithstanding these *markes*, the *Elect* of God may be *deceived*, in iudging that hee hath them, when as it is but in shew onely, and not (as it ought to be) in deed and truth.

The second *obiection* is, that though they can certainly *know* and *assure* themselves, that they had these things in truth and deed, yet this *sufficeth not*, because that after this, they may fall

*Obiect. 1.*

*Obiect. 2.*

again from grace, and haue no certainty of their perseuerance and continuance vntill the end.

Both these *Obiections* wee haue in part touched before, vpon occasions offered in our discourse, and handling of the seuerall temptations, and therefore we shalbe at this time the shorter.

Concerning the *first* of these two *Obiections*, be it answered, that howsoeuer the *hypocrites* are oftentimes deceived with counterfeit shewes and shadowes, because they are giuen to flatter themselves with euery light appearance of things, without any further inquirie, as ayming especially at their owne glorie and praise: yet with the *Elect* of God it is *not so*.

*Obiect.*

But you will haply grant and say, It may bee so with the *Elect* in deed, that they do *not* thus, like hypocrites, content or please themselves with a slight or slender shew. But what of that? When they haue done all that they can, tryed and examined things to the vttermost, may they not bee still *deceived*? When they haue found, that

that they haue a *faith*, may they not bee *deceined*, in iudging whether it be the *true faith* or no? When they haue found the presence of the Spirit in them, can they make a liuely *difference*, to know whether it bee that Spirit of Adoption or not? For it is apparant, that the *Reprobates* also (in some sort) may bee *partakers* of the *Holy Ghost*. And when the *Elect* haue well aduised them of their *workes*, doe see their fruits, and that to their great good liking, can they certainly tell, whether the same their workes bee *true effects* of true sanctification, or whether they bee *fained* and *hypocriticall*, seeing that hypocrites also may doe thus much as well as they?

*Ans.*

To this *I answer*, that God, who in his *Word* hath confirmed these to bee witnesses to assure vs of our Election, as is aforesaid, hath also left vnto vs, in the same *Word*, certaine *Marks* and vndoubted *Differences*, whereby his *Elect* may both easily, and also rightly *iudge* and *discerne* of these things, as shall appeare by the parti-

cular discourse thereof. *First* therefore, of the *truth of faith*, and *how it may be found*.

It is not denyed, that the Scriptures, speaking of *faith*, make one kinde to bee *temporarie*, false and counterfeit, and another to bee *true* and vnfayned. And it is also apparant and manifest, that this fayned and *time-faith* (that I may so call it) hath oftentimes such a glorious and flourishing shew, as that it blindeth the eyes, and *deceiveth* the iudgement of many, and maketh them to esteeme and take it, for *true faith* indeed, whereas it is *nothing so*. Although as touching these *two kinds of faith*, I have shewed before in part, what differences and markes of distinction, the Spirit of God hath made betwixt them, yet let it not grieve thee, if now againe I enter into a further and larger discourse hereof, since so iust and fit occasion is offered me thereunto.

True faith  
knowne.

*Two waies* there are, whereby the *Elect* may *iudge* and giue sentence of the *truth of faith*: *First*, by the nature  
of

of true faith : Secondly, by the effects thereof; for in both these it is manifestly distinguished from the faith of hypocrites, which is but fayned and temporarie.

The nature of true faith is not onely to know Christ, and to give consent and approbation vnto the doctrine of the Gospell: for thus much the very Reprobates will doe many times, and yet gaine nothing to themselues thereby: But with this knowledge of Christ, and consent vnto the doctrine of the Gospell, the nature of true faith is to apprehend and apply the same, euery man to him selfe, and to the benefit and comfort of his owne soule. And this is that which the Scriptures doe call the feeding on Christ, and the sense and feeling of the power and vertue of his Death and Passion. And this is it also which the Apostle meaneth, Heb. 11.13. where hee saith, that they embraced, or saluted the promises, as it were retaining them by faith into their hearts, as such as belonged and appertained to themselues. True faith

r. The nature thereof.

Heb. 11.13.

therefore hath alwaies (though not euer in the highest measure) this *ap-  
plying* *vertue* annexed with it, as an essentiall propertie. So that, as in two members, the one being dead, the other quicke and liuely, thou maist easily discerne which is liuely, by the liuing and vitall motion, in ministring and seruing vnto the necessarie vse of the body: so by this liuely motion wherein the life of faith in part appeareth, thou maist discerne & know thy faith to bee quicke and liuing, in that it doth thus minister vnto thy soule, by *applying* the merits of *Christ*, and the doctrine of the Gospell, to the consolation and comfort thereof. For which cause also, this *motion of faith*, is called sometimes (*Phronesis*) *Prudence* or *Vnderstanding*, because herein our faith doth shew forth and manifest a skill and discretion, in making the vse of the doctrine of the Gospell, whose knowledge we had attained.

The faith  
of hypo-  
crites.

As for that other *faith of hypocrites*, that is iustly compared to the *dead member*, for that it wanteth this motion

tion of life, it hath not this strength to apprehend, nor force and power to apply, though otherwise hee that hath it, seeme to bee sufficiently instructed in the knowledge of the Mysteries of the death and Passion of *Christ*: For this faith indeed consisteth onely in a *bare and naked knowledge*, without any further vse. And therefore *Christ* our Sauour, speaking of this faith, faith, Indeed, it receiueth the seed, and the seed sprouteth and springeth out againe, but yet it neuer beareth fruit: For these kinde of men, are knowne to be indued with the *knowledge* of the *Word*, and of the *Gospel*, and seeme to haue profited and proceeded therein, that they can discourse and reason of the same; and that oftentimes veryprofoundly and learnedly. But yet all this is nothing at all to the purpose: for all this while they want the principall, which is the *fruit* and *vse* of these things, in particular *application* thereof vnto their soules. And if it so fall out, that they finde any *ioy* within themselves in regard hereof, as oftentimes

The ioy of  
hypocrites  
compared  
to the ioy  
of one  
that hath  
found  
some trea-  
sure, to  
which  
hee hath  
no good  
right.

times they doe, yet it is but like the ioy of one, that walking forth, hath found a treasure or precious Iewell that was lost: Hee is glad and reioyceth in himselfe, at such a precious accident, as though it were his owne, and that hee had a good interest vnto the same; and yet hee can in no wise assure himselfe, that it is, or shall bee his goods, because being a thing lost, it is likely the owner will make inquisition after it: and then his conscience, as good as a thousand witnesses in this case, telleth him, that if the matter bee well considered of, there is no reason or cause of ioy at all, howsoever thus foolishly and rashly he conceiued of it before: so likewise the hypocrite, hauing attained vnto this knowledge of the Mysteries of life, and thus lighting vpon this most precious and most costly Iewell of mans Redemption, by and through the death of *Christ*, seemeth therein to ioy, and delight himselfe, and yet when hee hath thoroughly tryed and examined himselfe, hee findeth, that in very deed



deed this Iewell doth not of right appertaine vnto him, but to others: And that not hee, but others may claime a right and interest vnto the same.

CHAP. XXXII.

*Of the effects whereby the Truth of Faith may be knowne.*

AS by the nature, so by the effects also the truth of faith may be discerned and knowne. In treating whereof, my purpose is, to fetch the ground of my discourse, from the words of the Apostle, written in the beginning of the fift Chapter of the Epistle to the Romanes; where we reade in this manner: *Then being iustified by Faith, wee haue peace towards God, through our Lord Iesus Christ. By whom also wee haue acceſſe through faith, vnto his grace, wherein wee stand, and reioyce vnder the hope of the glory of God. Neither doe we so enely, but we reioyce in tribulation, knowing that tribulation bringeth forth patience, &c. vnto the*

2. True Faith known by the effects.

Rom. 5. 1,  
2, 3, 4, 5.

the sixt *verse* of the same *Chapter*. In which words the Apostle *Paul* (as wee may plainly see) setteth down sixe notable *fruits* and *effects* of a true and iustifying faith. For of such a Faith onely, doth the Apostle there speake. And this also may very well be proued and confirmed by this : namely, that these fruits are such as doe follow those that are *iustified*; and at that time only, when as they are now *already* iustified. For so doe the Apostles words import. *Being iustified by Faith, then wee haue peace*, &c. So that these fruits and effects can neuer befall vnto a counterfet and false faith of the hypocrites: And therefore are good and vndoubted *markes* and *tokens*, whereby wee may know that faith to be a true faith, and those to haue a liuely and a iustifying faith, in whom they doe appeare.

1. Fruit of true faith.

The first fruit and effect of this true and iustifying Faith, is *peace with God*. For being *iustified by Faith*, saith the Apostle, *we haue peace with God*: whereby is meant, not onely a *reconcilement* made, in that God hath remitted and for-

forgiuen our sinnes : but also an *inward* and *ioyfull sense and feeling* of the same, in our hearts and soules. There is in the Scriptures a *double peace* from God set set downe : The one is that *reconciliation* and atonement, wherewith God is *pacified* towards vs ; and this is nothing else, but the *remission* of our sinnes, and our *iustification* in *Christ*. And in this respect *Christ* is said to *preach peace*, to them that were *afarre off*, and to them that were *nigh*. And this is that *peace*, which the *Angell* bringeth newes of vnto the Shepheards, *Luke 2.* saying, *Glory be to God on High, and peace on earth.* The other *peace* is that which *is- sueth* and *proceedeth* as an effect from the former, and that is nothing else, but the *feeling* and *inward taste and assurance* of the former *peace* and *reconcilement* : And of this it is that the *Apostle* here speaketh. This *peace* is commonly called the *peace of conscience*. For the *con- science*, that before was troubled and disquieted with the sight and horreur of sinne, doth now feeles a certaine *peace* and ease, in that it hath a certaine taste

A two-fold peace.

1.

*Ephes. 2. 17.*

*Luke 2. 14.*

2.

Peace of conscience.

*Joh. 14. 27.*  
*Phil. 4. 7.*

taste and perswasion of the loue of God, and of pardon and remission of the same sinne in the blood of *Christ*. Of this manner of peace speaketh our Sauior *Christ* in the fourteenth of *Iohn*; *My peace giue I vnto you*: and likewise the Apostle *Paul*, *Phil. 4. 7. The peace of God, which passeth all understanding, shall preserue your hearts and minds in Christ Iesus*. In which last words (*in Christ Iesus*) this is to bee noted and obserued, which the Apostle to the *Romanes* hath not pretermitted, which is, the *meanes* whereby this peace worketh in vs, and that is, *by Christ Iesus*. For in him, in his death and Passion, it placeth the fruit and fruition of this our remission and reconcilement at the hands of God. So that this doth in a sort intimate a marke of difference and distinction, whereby a man may know whether this peace be true or not. For if it be not in *Christ Iesus*; that is, If in his death and Passion, in his merits, sacrifice and satisfaction, thou hast not this assurance of remission of thy sinnes, and reconcilement vnto God, but seekest  
it

it in some other thing; whether it be in any Ceremonies and Superstitions, thine owne workes and merits, or the workes and merits of any other, except *Christ* onely, and his death and Passion, thy peace is *not true*, but a counterfet peace, and such as will deceiue thee.

The *second fruit of Faith*, is that which issueth & proceedeth from this inward peace; and that is, *a confidence and boldnes* to come and approch before the Throne of the grace of God, and to lay fast hold vpon the merits of *Christ*, and the mercies of God in him. Of this confidence wee read, *Ephes. 2. By him we haue an entrāce vnto the father by one Spirit.* And *Heb. 4. 16. Let vs therefore goe boldly to the Throne of Grace, that we may receiue mercy, and finde grace to helpe in time of neede.* And in the tenth to the *Hebrewes*, *verse 22.* it is called a *drawing neere with a true heart in assurance of faith.* So that vpon the former perswasion and *assurance*, working peace in their conscience, and in this *sight and feeling* of Gods gracious and louing

2. Fruit of true faith.

*Ephes. 2. 18.*

*Heb. 4. 16.*

*Heb. 10. 22.*

1. Tim. 2. 5.

Ioh. 14. 6.

louing countenance towards them in their hearts and soules, they are the more *incouraged* to come and approach vnto the presence of God, and to craue pardon and remission of their sinnes, at his hands. This the Apostle elsewhere calleth a *boldnes and entrance with confidence by Faith in him*, that is, in *Christ*: For without him, no man can come or haue access vnto the Father. And therefore, they that presume to come in their *owne name* and worthines, with confidence in their *owne workes* and merits, or in the workes and merits of any other, either Saint or Angell, they cannot be iustly and truely said to haue access and approach vnto grace; but rather to depart and to flee the further from it. For as there is but *one God*: So also there is but *one Mediatour* betwixt God and man, and this is *Christ* alone. And as there is but *one Throne of Grace*, whereunto we are to come, and where we are to sue for remission: So is there but *one way* appointed for vs to vualke vnto the same, and that is the same our Sauour *Iesus Christ*, who is the *Way*,  
the

the *Truth* and the *Life*.

The *third effect* and *fruit* of *this true Faith*, is that *standing and continuing in this grace of Christ*, whereupon followeth a *certaine ioy* and *reioycing*, in *hope* and *expectation* of the *glory* of *God*; euen that *glory* whereof all the *Saints* of *God* shall bee made *partakers* in the *life* to come. So that this *Christian ioy* is nothing else, but an *inward motion* of the *Spirit*, whereby the *heart* is *exhilarate* and made *glad*; *partly*, in regard of the *presence* and *fruition* of *Christ* and of his *grace* in our *heart*s by *faith*; and *partly*, in *expectation*, vnder *hope* of that *glory*, whereof all the *sonnes* of *God* (as I haue said) shall hereafter bee *partakers*. For this cause the *Kingdome* of *God* is called *peace*, and *ioy* in the *Holy Ghost*. And of this *ioy* speaks the *Prophet Esay*, saying, *They reioyced before thee, according to the ioy in haruest, & as men reioyce when they diuide a spoile*. And yet doth not this fully expresse this *ioy*; for it is not a bare *ioy*, but such an one, as is accompanied with a *triumphant boasting* and *reioycing*: for so the word in the ori-

3. Effect  
or fruit of  
true Faith.

Rom. 14.17.

Esay 9.3.

I. Pet. I. 8.

Psal. 4. 6, 7.

ginall Text doth signifie. And therefore Peter the Apostle doth call it a reioycing, with ioy unspeakable and glorious. Example hereof we haue in David, to whom the promises of grace and mercy seemed so pleasant and delighsome, that he did solace and recreate himselfe therein, as things replenished with exceeding pleasure and delight; saying, that they were more precious vnto him then gold; yea, then much fine gold, sweeter also then honey and the hony-combe. And in the fourth Psalme, hee is bold to alledge in aduancement hereof, *Many say, Who will shew vs any good? But list thou vp the light of thy countenance vpon vs. Thou hast giuen me more ioy of heart, then they haue had when their Wheat and Wine did abound.* In this sort therefore the faithfull seruants of God doe solace themselves, in the sweet and comfortable promises of grace and mercy, when as hauing the same to be opened and laid out before them, their hearts doe leape for ioy and gladnes, in regard of that exceeding sweetnes that they finde therein. Inso-much, that they can finde nothing in all the



the world so excellent, precious and pleasurefull, wherein they can bee moued so much to *triumph* and *boast* themselves, as in this *grace & mercy* in *Christ Iesus*. For they doe account all other things, but meere vanities or dung for *Iesus* sake, and in respect of those benefits, which by his precious death and *Passion* he hath purchased for them, and is alwayes ready and willing to impart the same vnto them. These are the sweet and pleasant dainties, whereon their soules take so great pleasure to feed: according to that in the *Canticles*: *Vnder his shadow had I delight, and sat downe, and his fruit was sweet vnto my mouth. Hee brought me vnto the Wine-Cellar, and loue was his banner ouer mee: Stay mee with Flagons, and comfort mee with Apples, for I am sick with loue.* And this they doe so much the more, for that therewithall they conceiue a hope of future happinelle, and participation of ensuing glory that shall bee giuen vnto the sonnes of God. For this *joy*, though it bee often *great*, euen vn-speakable and glorious, as was said be-

Phil. 3. 8.

Cant. 2. 3.  
45.

fore; yet it is not *complete* and *perfect* in this *life*, but shall haue fulnesse and consummation in the *life to come*, when as our hope shall cease to be a *hope*, and we shall be set in *full possession* of that everlasting ioy and happinelle, in that glorious inheritance prepared for the Elect of God.

4. Effect  
of Faith.

The *fourth effect*, whereby *true faith* is knowne, is a *second ioy* which proceedeth and ariseth out of this that went before. And this is scene in *tribulations* and *afflictions* for *Christ* his sake and the Gospell. Of this speaketh our Sauour *Christ*, saying: *Blessed are ye, when men reuile you, and persecute you, and say all manner of euill against you, for my sake falsely: Reioyce and be glad for great is your reward in Heauen.* Of this is that of *Iames* to be vnderstood, when he exhorteth the brethren to *account it an exceeding ioy, when they fall into diuers temptations.* For it cannot bee, but that they that are possessed with that *former ioy*, in the promises of grace vnder hope of glory, but that they should also *triumph* and reioyce in afflictions that befall

Mat. 5. 11,  
12.

Iam. 1. 2.

fall vnto them for *Iesus* sake. Hereupon it is that the Apostles being beaten and scourged, are said to depart, reioicing that they were accounted worthy to suffer rebuke for the name of *Christ*. Thus also the Martyrs of God are said to account it a crowne of glory, euen their death and martyrdome, which they indured in the cause of *Christ*. To this doing (no doubt) they were stirred and moued, because, as *Paul* speaketh, they did know certainly, and belecue that those momentany and light afflictions doe cause a more excellent and eternall weight of glory. Or else, because they are fully instructed and taught in the true use and fruit of their afflictions, and doe know that tribulations bring forth patience; and patience, experience; and experience, hope; and hope maketh not ashamed. But it is far otherwise with the hypocrites: For their time, or rather untimely faile (in stead of triumphing and reioicing, as one finding fit matter whereon to worke) doth waste and melt away at the heate of these tribulations, euen as the snow before the Sunne. Well it may appeare

*Act. 5. 41.*

*Ro. 5. 3, 4, 5.*

to flourish awhile, in time of peace, and to shoote out the blade: but when the parching sunne of afflictions doth shew forth his beames, when the time of persecutions, the time of tryall is come, it then falleth and withereth away, as though it neuer had beene. For howsoeuer they seeme to approoue and like well of *Religion*; yet doe they not delight in this Jewell that will cost so deare, as eyther goods or life: and therefore doe vterly fall and shrink away from it, seeing it cannot be had & held, without such trouble and disquiet. And that thou mayst the better know and discern the *true reioycing*, from the *counterfet ioy of hypocrites*: I would wish thee to consider well of the Apostles words before recited out of *Romanes 5. 3, 4, 5.* where the Apostle doth maruellously illustrate the same. First, by *certaine effects*, which proceed therefrom, one vpon anothere by degrees: and secondly, from the *speiall cause* thereof. The *effects* are: First, *Patience*, which consisteth in quiet suffering and abiding the Lords corrections,

Ro. 5. 3, 4, 5.

ons, without any repining, murmuring, or grudging against the Lord for the same. Secondly, *experience*, which is that assurance of Gods care and fauour towards them in their afflictions, who although hee hath laid the same vpon them, yet he will sustaine and vphold them so, that they shall not shrink or fall vnder this heavy burthen of tribulations, and that the Lord in his good time, for a testimonie of his loue, will deliuer them. Thirdly, from these arises *hope*, that hauing had experience of Gods loue heretofore in deliuering of them, they are thereby also put in hope, that his louing care ouer them is not now ended; but shall still be continued towards them. And *fourthly*, this hope bringeth forth a *boldnes*, to persist in confidence, and still to depend vpon him without shame, as knowing assuredly, that in time conuenient hee will not faile them.

Secondly, the *cause* or foundation whereupon this triumphant *reioycing*, accompanied with these effects is grounded, is *the loue of God*, spread in  
Cc 4                      their

Rom. 3. 32.

Rom. 5. 6.

The first effect of Faith.

their hearts, because their hearts and soules finde and feele the loue of God to be so great and exceeding towards them in *Christ Iesus*, that they are thereby perswaded, that whatsoeuer he doth permit and suffer to befall them, shall by Gods working turne to their great good and benefit: Strengthening themselves with this reason of the Apostle elsewhere alledged, That seeing *G O D* hath not spared his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also? For in this sort, and after this order, by this fruitfull meditation of grace in *Christ*, and in his death and Passion, is that same sheading and spreading abroad of Gods loue towards his children performed. And therefore the Apostle euen immediately vpon the same, annexeth the remembrance of the Passion of our Saviour: For *Christ* (saith hee) when we were of no strength, at his time dyed for the vngodly.

The first effect of Faith, whereby as a marke thereof it is to bee knowne, is loue, not that loue before spoken of, for

for that was in regard of vs a *passive* love, beeing the Love God whereby hee loueth vs. But *this* love, whereof wee now speake, is *active* in regard of our *selues*, euen that love which we extend to *others* : for *faith* worketh by love: so that if thou hast a living and a working Faith, thou shalt also haue a love attending on it, for else it cannot worke at all.

Gal. 5. 6.

Now this love, in regard of the *double* object, is found to bee of *two* sorts: that is, the love which wee owe *unto* God, principally and aboue all: and *secondly*, the love which we owe & ought to beare *towards* our neighbour. And these *two* kindes of love, although they greatly *differ* the one from the other; yet they are alwayes so *linked*, and inseparably coupled and tyed together, that they cannot in any wise bee parted or seuered the one from the other. For how can he, saith Iohn, that loveth not his brother whom he hath seene, love God whom hee hath not seene? And againe, this commandement haue wee of him, that hee which loveth God, should love his

1. Ioh. 4. 20.

I. Ioh. 5. 2.

his brother also. And therefore the same Apostle in the same Epistle, maketh the one to bee a signe and token, vvh whereby a man may know if hee haue the other. In this we know (saith Iohn) that we loue the children of God, when we loue God, and keepe his Commandements.

I. Ioh. 5. 3.

Hereupon now it may bee very well concluded, that if thy faith bee true and liuely, thou shalt easily finde these two kindes of loue to bee in thee, the loue of G O D, and the loue of thy Christian brethren. My meaning is, that thou wilt haue a Christian care, so farre forth as thou shalt bee enabled by the Spirit of God, to performe and doe the will of God. For this is the loue of God (saith Iohn) that we keepe his commandements: And also, wilt bee carefull, ready and willing to thy power, to performe and doe the duties of loue and charitie vnto thy Christian brother, in helping, eherishing, counselling, and comforting of him to thy power, in matters concerning both the good of the body, and also the safety and saluation of the soule. This loue is of that nature, that it must shew



shew forth it selfe euen to our enemies,  
and to their good, and then much more  
to those that are members of the same  
body with vs, according to that of the  
Apostle: *Do good vnto al men, but specially  
vnto the which are of the household of Faith.*

Gal. 6. 10.

Vnder these two kindes of *Christian  
loue* (as we may see) is contained the  
whole work of our *sanctification*, which  
is all in *faith*: I meane the true faith,  
which purifyeth and clenseth our harts,  
and from this faith issueth and floweth  
as from a plentiful fountaine, into all  
the parts and members of the body,  
holding and containing them within  
the bounds and lists of their severall du-  
ties. So that in shewing forth the fruits  
of this purification, in the deeds of  
loue, both towards God, and towards  
our neighbour: we are said to *walke ac-  
cording to the Spirit*, which being once  
discerned and knowne, we haue then a  
most sure argument of the truth of  
faith. For *there is no condemnation to them  
that walke not after the flesh, but after the  
Spirit.* And who are they, that shall thus  
be *saved*, and shall not enter into con-  
demnation,

Act. 15. 9.

Rom. 8. 1.

Job. 5. 24.

Ioh. 3. 16.

demnation, but they that doe beleue. As appeareth by the words of Christ himselfe, saying, *Hee that heareth my Word, and beleueth in him that sent mee, hath euerlasting life, & shall not come into condemnation, but hath passed from death to life.* And againe: God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoener beleueth in him, should not perish, but haue euerlasting life.

Seeing now that the *Children of God* haue these so many, and so excellent *fruits and effects*, as *markes and tokens* to teach and instruct them in the truth of faith, and as guides to lead and direct them in the iudgement of their Faith, they may very well conclude to their great comfort, both that their *faith is in very deede a true, lively, and iustifying faith*, and that therefore their *election is doubtleſſe certaine* and I ſure, whatſoever the enemies of this doctrine will ſeeme to obieſt to the contrarie.

CHAP.

CHAP. XXXIII.

*How the faithfull shall know that they  
haue the Spirit of Adoption.*

**T**Hese things being in this manner  
set downe, for the better quiet-  
ing of the troubled conscience, it  
now remaineth, that as we haue oc-  
cupied our selues in poynting out the  
markes of a true & liuely faith, so like-  
wise we take some paines, to syft out  
and try also, how the seruants of God,  
his faithfull and elect children, may  
discerne and know, that they haue that  
*testifying Spirit of Adoption*, whereof  
the Apostle speaketh, *Rom. 8. 16.* that  
giueth that plaine and euident testi-  
monie vnto their spirits, that they are  
the sons of God. For the wicked and  
reprobates, in some sort, may be par-  
takers of the Holy Ghost, and there-  
fore it seemeth that the Elect, in this  
point, may bee easily deceiued, and  
mistake this their witnesse.

*Two things, here by the way, wee  
must*

1.

must take good heed of. First, That although the Reprobates, as I haue said, may in some sort bee partakers of the Holy Ghost, and as shall bee after more plainly shewed, yet that we do not suppose or thinke, that they can in any wise bee partakers of the same holy Spirit, *as it is the Spirit of Adoption*: For in this manner and in this respect it is imparted to the *Elect* of God *only*, and to none other; For *as*

Rom. 8. 14.

2.

*many as are led by this Spirit, they are the sonnes of God.* Secondly, that wee do not imagine this Spirit of Adoption, to be distinct in substance and essence, from that whereof the wicked are partakers, as though it had a diuers nature, but that the *only* difference is in the *manner of operation*; or to speake more plainly, in the *manner of distributing*, and diuiding his gifts amongst men. And according to this operation, or distribution, there are *diuers names* ascribed vnto him in the Scriptures, and yet the Spirit is but one and the same still. As for an *example*, when this Spirit effecteth *wisedom*e in any, it

is

is called the *Spirit of Wisedome*; when hee doth effect peace and ioy, hee is called the *Spirit of peace and ioy*. When hee worketh this witnesse of *Adoption* in any, it is called the *Spirit of Adoption*. And on the other part, when hee putteth feare and terrour into any, hee is called the *Spirit of bondage*. The truth hereof is proued by the words of the Apostle Paul, affirming that there are diuersities of gifts, but the same Spirit: For, to one is giuen, by the Spirit, the word of wisedome, and to another the word of knowledge, by the same Spirit; and to another, is giuen faith, by the same Spirit; and to another, the gifts of healing, by the same Spirit, and to another, the operations of great workes; and to another Prophecie, and to another the discerning of Spirits, and to another diuersities of tongues, and to another the interpretation of tongues: and all these things, worketh euen the selfe same Spirit, distributing to euery man severally as hee will. So that in nature and essence it is the same Spirit that worketh in the distribution of all these gifts, both to  
the

1. Cor. 12. 8,  
&c.

the Elect and also Reprobates, although the *persons* in whom hee worketh, bee (as I haue said) found to be *diners*. Seeing then that the case standeth so, that euen the Reprobates are partakers of the *Holy Ghost*, in that the gifts of the *Holy Ghost*, in some part, are giuen and imparted vnto them; I thinke it very expedient, for the remouing of all doubts which may arise, concerning this mine assertion: *First*, to shew, *in what manner* this Spirit is, and doth thus diuersly worke in the one, and in the other, in the Elect and in the Reprobate: And *secondly*, what are the *true markes* and tokens, whereby the Spirit of Adoption may bee discerned.

As touching the *first*, it is be considered, that the *Spirit* being in *essence* very *God*, and therefore infinite, and incomprehensible, cannot be said to be contained in any thing, but filleth heauen & earth: And therefore, when it is said, that hee is in any, it is to be vnderstood, that hee is in them *by his working and operation*: And this manner

ner of his *being* in them, is after two<sup>o</sup> sorts, either *natrall* or else *super-natrall*. *Natrall* I call that, which exceedeth not the course and reach of mans nature: And this is such as toucheth and concerneth the *beeing* onely; and in this sense, the Spirit may bee said to bee in the very *senselesse* creatures, and to haue his working and operation in them. For by this Spirit of God it is, that euery thing is and hath his being, and by the same Spirit it is preserved and maintained. Or else it is such as concerneth things *sensible*, and indued with *life, sense* and *motion*, and thus it is imparted vnto the very dumbe and vnreasonable creatures; For euen vnto these it is that G O D giueth life and maintenance, and that by his Spirit, effectually working and performing all things; according to that of the *Psalmist*, *Thou sendest forth thy Spirit, and they were created, and thou renewest the face of the earth*. Or else it is such as concerneth things indued with *being, life, sense*, and *reason*; and thus

hee is in *man*, in a *more perfect manner* then in the former, working in him the gifts of nature, as sense, reason, vnderstanding, and such like. And in this sense, *every* man liuing may bee said to haue the Spirit of God, because hee hath it in one sort or other, working some one or other of these naturall gifts in him. The *second* way is *supernaturall*, that is, when the Spirit worketh beyond nature, and such things as are not incident vnto the common nature of man: And these are such as respect and concerne the *knowledge of himselfe*, which flesh and bloud, in her ordinary reach and capacity, could neuer come or attaine vnto; and therefore I doe call this a *supernaturall* kinde of working. Which although it be in some sort found in many of the *Reprobates*, yet was it not generally in all, all were not partakers of it: For it is manifest, that many of them haue deceased, onely in nature, without any further light of this *true* knowledge, which is reuealed in the Scriptures, which were for a long time



time detained and holden from the *Gentiles*, and at this day cannot bee suffered in many Kingdomes of the world. This *supernaturall kinde of working*, is of *two sorts* also. *First*, by *illumination*, and inlightning of the minde with knowledge and vnderstanding of the *Mysteries of life and saluation*, whereby the minde is taught and instructed, and thereby indued with a knowledge of the Word of life, the *Law* and the *Gospell*, and the seuerall points therein contained. *Secondly*, by *Regeneration and Sanctification*, as an effectuall fruit of the former knowledge and vnderstanding.

Now for resolution of this doubt, concerning the *Reprobates* hauing of the Spirit of God, it is to be vnderstood, that they haue it, not onely in that *naturall sort*, but also euen in this *supernaturall order*, working in them. For they are often *illuminated* and *inlightened* with the knowledge of God; they are often *instructed* in the knowledge of the Scriptures, both the *Law* and the *Gospell*, insomuch, that they

*Matth. 7. 22.**Heb. 6. 4, 5.**Rom. 8. 15.*

can *Preach* and *Prophecie* in the name of *Christ*, as wee reade *Mat. 7.* as did *Indas* the Traytor, and many others. This is that which is written, *Heb. 6.* *That they are lightened, and haue tasted of the beauenly gift, and haue beene partakers of the Holy Ghost, and haue tasted of the good Word of God, and of the powers of the world to come.* If heere-upon it fall out, that any further effect doe ensue and follow in them, it is either *terror* and *feare*, deriued from the *Law*, which the Apostle calleth the *Spirit of bondage*: Or else if it bee any conceit of *ioy*, yet it is but some sudden and vncertaine flash, quickly appearing, and as quickly *vanishing* away againe, as is before declared. But as for the *Spirit of Sanctification*, and *Regeneration*, the Reprobates can neuer bee partakers of; this kinde of working of the Spirit is neuer found in them, it is onely proper and peculiar vnto the Chosen and Elect of God. They onely are *regenerated*, they onely are in *Christ adopted*: And they, and none but they, are *sanctified* by the Spirit

Spirit of God. For the resolution of this doubt, let this suffice. It commeth next to bee considered of the true *markes* whereby this *Spirit of Adoption* may bee *discerned* and knowne, how the Elect may know this Spirit of Adoption to bee in them, and that witnesse and testimony that they seele in *them*, to bee the true testimony and witnesse of the *Holy Ghost*.

CHAP. XXXIIII.

*Of the true Markes whereby the Spirit of Adoption may be knowne.*

Here needeth no long discourse, concerning these *markes* of this Spirit of *Adoption*, nor how it may be knowne to be in vs, if wee haue once found our *faith* by the *fruits* and *effects* before shewed, to bee a *true faith*. For this is to be holden for a *Maxime* or *Principle* in Christian Religion, that none can haue this *true faith*, without the inward working of this Spirit of *Adoption*. Hee is the giuer and effecter thereof.

Ep̄es. 4 30.

And therefore when thou hast found thy *faith* to, bee such that is *true* and *liuely*, as I haue said, thou maist safely assure thy selfe, that thou hast this *Spirit of Adoption*, whereby thou art *sealed* vnto the day of *Redemption*, and glorious *manifestation* of the sons of God.

*Quest.*

But here thou wilt *object* and say, To what purpose is this? the Spirit hath a testimony and witnesse also; and seeing that hypocrites may flatter themselves in vncertaine hope, how shall I know, whether the testimony in my selfe be from this Spirit of Adoption, or no?

*Answ.*

I.

Thy *question* is well moued, and I will, by the help and assistance of this same Spirit of God, do what I can to satisfie thee herein. *First*, thou must know, that this Spirit being found in thee by thy *faith*, shewing it selfe so liuely and effectually, and withall, if thou findest any such witnesse of thine *election*, as hath beene before rouched, thou art then to assure thy selfe, that it is the *witnesse* of none other but of the Spirit

Spirit of God. For as this *Spirit* hauing once taken possession in vs, cannot bee idle and vnfruitfull, but is alwaies working in some measure more or lesse: So neither will *Satan* seeke by such godly motions to *deceiue* those that are truly *regenerate*, as hee doth the *Hypocrites* and *Reprobates*; but taketh a farre contrary course, that is, as much as in him lyeth, or that hee can or may, to rebate and lessen such good motions, and to falsifie this vndoubted and certaine *witnesse* in them, because hee seeth them to bee truth in deed: Otherwise hee should rather confirme then hinder the Saints of God, which is a thing cleane contrary and against his nature: for he is a *lyer*, and the *father of lies*: And cannot abide to speake the truth, except it bee to his owne aduantage. He is a common, ancient, and a professed *enemy* of the Elect and Chosen of God, alwaies greedily seeking and gaping after their destruction. And therefore it is in meere compulsion, and contrary to his intent and desire, if at any

*Ioh. 8. 44.*

time he bee supposed to doe any good. Now then, when thou hast found thy *faith*, and thereby also the presence of the *Spirit*, it must needs follow, that the *witnesse* that thou feelest within thee, witnessing vnto thy soule, must of necessitie bee the *witnesse* of this *Spirit of Adoption*.

- 2 Secondly, thou maist know and discerne it, if thou dost but well consider and view it in it selfe, as it is before described, where it is said to bee that same *print and impression of the Image of God* in our hearts and soules, that was marred and defaced so greatly by the fall of *Adam*. This *Image* or *impression* is easily knowre and discerned, from the counterfeit and outward shew of hypocrites, whose sanctity and deuotion is onely *outward*. Glorious indeed they appeare in the *outward* shew, like painted Sepulchres, but if they looke *inwardly* vnto the heart, there is nothing to bee found but rottennesse and corruption. So that it may easily bee there scene, that  
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the ruines of old *Adam* are not yet againe repaired in them. Look therefore (I would aduise thee) not vnto the *onward* appearance, bee it neuer so glorious and goodly, but looke into thy *soule* the *inward* part, and looke so neere as thou canst into *euery corner* thereof, and see if thou canst finde the *rubbish* of *Adams* fall. to bee in some sort swept and cast out, and the *image of GOD* in holinesse and righteousnesse, to bee in some measure renewed and imprinted againe vpon thee : Which if thou canst see and perceiue, then assure thy selfe, that this Testimony is in deede the vndoubted and infallible *Witnesse* and Testimony of this *Spirit of Adoption*.

Thirdly, thou maist know and discern it, by the *constancie* and *certainety* of the testimony that it giueth : For it is not like the wauering & vnstedfast flash of hypocrites, which think maruellous well of themselves, flattering and perswading themselves for a time in a blind conceit, that they are  
in

in the number of GODS Elect, but cannot grow indeed to any *continuell* or *certaine resolution* therein. But this *Spirit*, if it haue *liberty to speake*, and be *attentiuely hearkened vnto*, yeeldeth forth a full, and a settled *perswasion* of the truth of our *Election in Christ*, I say, if it haue *liberty to speake*, and be *attentiuely heard*; for that it oftentimes falleth out with the faithfull, that though they haue this certaine *Witnesse* within them, yet the *Flesh* sometime getting the head and mastery ouer the *Spirit* in them, will *not suffer* it to *speake* so plainly as it would. And they also, being thereupon troubled with this frailty which they finde in themselves, do often fall into many wauering and doubting thoughts, while they do *not listen attentiuely vnto* this witnesse of the *Spirit*, that now seemeth to speake more *coldly*, and with a lower, and lesse audible voice vnto their soules, then heretofore. For certaine it is, that though the *Spirit* doth alwaies witnesse, and giueth also a most certaine and constant Wit-



Witness, for it is the Spirit of Truth; yet it is not alwaies in the *like measure*, to the discerning of our soules, but *sometime more evidently*, and *sometime lesse*; yea, and that sometime also so obscurely, as that the children of God, whiles they are too much busied otherwaies, in hearkening vnto the suggestions of *Satan*, the *World*, and the *Flesh*, they doe seeme, as though they heard it *not at all*. Wherefore, if thou hast once felt and found this testimony of the Spirit in thee, let it suffice thee, and be therewith content, his testimony once giuen, is of great force, for that (as I haue said) hee cannot lye: Therefore I say, *if at any time* it hath witnessed the same vnto thee, *seale* it vp for a most certaine truth: For the Spirit of God, which leadeth vs to all truth, speaketh nothing but Truth, hath spoken it. And although now it seeme to waxe so cold, in giuing euidence, yet if it doe but *whisper*; nay, if it doe (as you would say) but *breathe* within thee, that is, giue neuer so secret

secret and small a Testimony, yet doe not thou *misdoubt* it, for euen this is as *sure* as a thousand other clamorous and lowd witnesse, to confirme the truth of thine *Election*. And bee further assured of this, that thou canst not in any wise *reiekt* this testimonie, though it seeme in thine eyes, but simple and slender, without exceeding *iniury* offered vnto the Spirit of Truth.

4.

Fourthly, in the *manner* also of the effecting this certaine Witnesse and Testimonie, thou maist discern it to bee the testimonie of this *Spirit of Regeneration and Adoption*: for it is wholly and fully in the Death and Passion of *Christ*, euen by *by assuring thy soule and conscience, that Christ, with all his benefits, is thine*, and that in and through him, and him alone, thou art become the adopted Childe of God, and heire of euerlasting glorie. Now whereas by thy *question* moued, thou seemest to doubt of the *truth of this testimony*, whether it bee of the *Holy Ghost*, or not: I *answer* further, Is it any thing likely,

likely, that *Satan* would euer perswade any man of this assurance of such incomparable benefits, as *Christ* by his Death hath purchased for his Elect? Would he euer perswade men, that in *Christ* we are made the adopted Children of God? No, I assure you that is farre from Satans purpose: he knoweth that this kinde of doctrine serueth not to aduance, but vtterly to ouerthrow his kingdome; and therefore laboureth, what he may, to suppress the publike preaching of the *Gospell*, that this kind of doctrine should bee hid from the knowledge of men; so farre is he off from furthering of the inward application of the same, vnto the comfort of our soules, wherein the vertue of *Christ* his death consisteth. Therefore if at any time the hypocrites do flatter and perswade themselues in their election, it is not wholly, alone and principally in *Christ*, & from his death & Passion, that this perswasion ariseth, but vpon some other good liking & cockering affection, that they haue vnto their fayned  
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and hypocriticall deuotion, while they take such slight and slender tryall and examination of themselues.

5.

*Rom. 5. 5.*

Finally, this *Witnesse* may bee knowne, by *two* notable and excellent *effects* attendant and waiting vpon the same: *First*, that the *Spirit* doth hereby shead abroad in our hearts, the *loue of God* towards vs in *Christ Iesus*; for it maketh vs to haue a certaine *sense and feeling* of the *loue and fauour of God* towards vs. *Secondly*, vpon this followeth another *effect*, and that is, that vpon this sense of loue, and sheading of his tender mercy in our hearts, to the taste and feeling of our soules, it causeth vs withall to cry and call vpon him, by the *name of Father*; for now when wee thus feele his loue and mercy, whether wee cast our eyes *downeward*, vpon *our selues*, or *upward*, vpon the *face of God in Christ*, wee see and behold him still, as a gracious, louing, mercifull, and compassionate *Father*, reconciled to vs by and through *Christ*, and our selues to bee his adopted sons and children, whom

whom hee in his eternall purpose, in grace and mercy, hath selected and ordained vnto life, and that by and through the same our Sauour *Iesus Christ*, his deare Sonne. Hitherto of the witnesse of the Spirit. Let vs now come to the *outward fruits of our Regeneration*.

CHAP. XXXV.

*Of the outward fruits of Regeneration.*

**H***ypocrites* aswell as the *Regenerate*, haue in outward shew, many good *deeds*, wherby they gaine to themselves no small praise and commendation of deuotion and holinesse, as appeareth by the sect of the *Pharises*. And therefore it seemeth, that in this reason, brought of the outward fruits of Regeneration, and in this argument of their election, the faithfull may conclude amisse. To this I *answer* no, in no wise. For notwithstanding this likelyhood betwixt their workes, yet there are vndoubted differen-

differences, whereby the man truly renewed and regenerate, doth and may discern his deeds from those of hypocrites. For further and better prooffe whereof, it is well to be obserued, that there are *three* things, wherein the *faithfull* man may make and put a *difference* betwixt those *good workes* which proceede from himselfe, and those that are found in *hypocrites*. 1. the *matter*. 2. the *forme* and *manner* of them. And 3. the *end* wherunto they are directed.

First, concerning the *matter*, although not all, yet many of their workes by it are distinguished. For the good *workes* of the man *regenerate*, doe fetch their ground and warrant from the *Word of God*, and are such deedes and actions as God hath commanded: But the *workes* of *hypocrites*, contrary wise, are such, for the most part, as are inuented and *denied by men*, hauing no ground nor warrant for them in the Scriptures. Of the which sort are very many in *Popery*, namely, their *diriges*, *trentals*, *masses*, *pilgrimages*, *shrifts*, *superstitious fastings* and a great number moe of the same kinde,

kinde, which are all the doctrines of men, and not of God: And therefore vtterly disliked or rather condemned in the sight of God. So that although the authors and inuentors hereof flattering themselues in their blindnesse, were perswaded, that they did herein *a good worke*, in obtruding these and such like vpon the blinde and ignorant people: And the people also were in like manner perswaded in yeelding obedience in this behalfe, yet both the sorts of these men are for their doings condemned in the sight of God, for that their actions in all respects are found and proued to be contrary to his holy will contained in his Word.

It may be that for the *matter* of some of their works, the hypocrites can often fetch their warrant from God himselfe, and that they are such in respect of matter, as God himselfe in his Word hath commanded, as namely, *almes-giuing*, *prayer* and *fasting*, and yet in the *forme* and *manner* of working herein, they are found alwayes to *differ* from the faithfull: and therefore the man re-

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generate,

I.  
Heb. II. 6.

Rom. 14. 23.

generate, although he cannot finde this difference betwixt their workes in respect of the *master*, yet no doubt, hee shall and may very well finde it, in respect of the *manner*. And this will plainly appeare in this; that alwayes in the doings and actions of good and true Christians, there are *three* things necessarily required. *First, faith*, and that true faith indeede, for *without this faith it is impossible to please God*, and vnlesse our actions proceede from this *faith*, they are *sinne*, for *whatsoener is not of faith, is sinne*. Of this *faith* I meane not now to make any large discourse, for that I haue treated thereof before, and shewed the *markes* whereby it may be knowne, and therefore hold my selfe contented concerning my present purpose at this time, for a difference betwixt these two estates of men, the true Christian and the Hypocrite, to affirme that the faithfull and true Christian hath in him this settled perswasion touching his workes, that although they be but small and slender, and farre vnanswerable to his duty, being so vnperfect, and such



as can deserue nothing at the hands of God : yet that in and through *Christ*, and for his sake, God will accept them for good at his hands, and that not for any *worthinesse* of himselfe, but for the worthinesse of *Iesus Christ*. Out of this *faith* there spring *two* other principall *branches* amongst others, which the true Christian sheweth forth in the manner of his actions and doings in *Christ*, namely, *humility* and *loue*. *Humility*, in that hee alwayes is ready to abase himselfe, vtterly abandoneth all trust and confidence in his workes, and willingly confesseth, according to the counsell of our Sauiour *Christ*, that when he hath done all that hee can, yet he is not simply a seruant, but an *unprofitable* seruant. *Loue*, both towards God and also towards his *neighbour*: For *faith* must worke by *loue*. If *loue* then, whereby our works are to be seasoned, be wanting, then all our deeds, be they neuer so glorious, neuer so many, nay, if they were a thousand more, yet are they indeed nothing. Now if we look into the *workes* of the *hypocrites*, and

I.

Luk. 17.10.

2.

try them thorowly, we shall finde, that in the manner of the working, they are farre behind, and come short of the doings of the *faithfull* : For by way of *retrogradation*, that is, beginning to try them by the last poynt, and so ascending vpward, we shall easily finde, that this *true love* is not in them, but a *love* onely of *themselves* and their owne glory : they are vtterly voyd of *humility*, nay, they are rather to bee sayd to bee puffed vp with *pride*, partly, in that they are ready alwayes so to *brag* and vaunt themselves and their works, and partly, in that they *contemne* & despise others in comparison of themselves. And this *true faith* they cannot be iustly said to haue, for that they repose their *confidence* in their *own workes* and *merits*, and so leaue the trust & confidence w<sup>ch</sup> they ought to haue in *Christ*: and thus according to the saying of the Prophet, *They forsake the fountain of living waters, to dig the pits, euen broken pits that can hold no water.*

Jer. 2. 13.

As in the *manner* there is a manifest difference to bee found betwixt the workes of the *faithfull*, and the workes of

of the hypocrites: So in the *end* also whereunto their workes are referred, the one may bee easily discerned from the other. For the *faithful man* maketh these to be the end and drift of his good workes: 1. And principally *the glory of God.* 2. *The good and benefit of the Church of Christ.* And 3. *the declaration and performance of his Christian duty* otherwise. But with the *hypocrite* it is not so. For hee, in his good working, either seeketh thereby to get and purchase himselfe *a name of holinesse* amongst men, as we may read *Mat. 6.* *doing all to bee seene of men,* Or else, to *hide and conceale other enormous & filthy corruptions,* that would happily breake out, to the great shame of themselves, and no little offence to others; as did the *Pharises*, *Mat. 23.* which *under the colour of long prayers,* are noted iustly by our Saviour *Iesus Christ,* to *denoue widowes houses,* and vnder the colour of *tything a litle mint, and annise, and cummin,* and being too too scrupulous and curious in matters of small importance, *did leane the weighty matters of the*

*Mat. 23. 14.  
& 23.*

*Law, as Iudgement, and Mercy, and Fidelity,* and thus went sheere away with iniustice and violation of the Law of God. So that these *three* things in *workes* being then duely considered, we may plainly see, that it is a thing of no difficulty, for the person *regenerate*, to make a true *difference* betwixt himselfe and an *hypocrite*, and betwixt his *owne workes* and the *workes* of an *hypocrite*. And so in himselfe he may be assured, that if his workes bee done in *faith*, in *humility* and *loue*, and to those good and godly *ends*, as I haue declared, how neere so euer they appeare to the workes of hypocrites in *matter*, yet differing so farre from them in *manner*, they are doubtlesse the *true fruits* of the *Spirit of sanctification*, and therfore himselfe also vndoubtedly to bee in the tale and number of Gods *adopted Children*.

CHAP.

CHAP. XXXVI.

*Of the second Obiection.*

**H**itherto we haue shewed how the man regenerate may be assured of his adoption: now wee are come to the other *obiection*, which was, that the righteous man and regenerate may *fall* againe; and therefore that all this which hath beene sayd, is not to any purpose or effect, for that hee is not assured of his continuance and perseuerance vnto the end.

To this I *answer*, that this doctrine thus vrging the *small fall* of the faithful, is indeede as farre from the truth, as truth it selfe is said to be from falshood. For what a dangerous point of doctrine is it (that I speake no hardlier) that any man should once thinke, that they which are once *renewed* and *regenerate* by the Spirit of sanctification, can afterward relapse and *fall away without recovery*? This doctrine I may very well call *dangerous*, because it is a doctrine *first*

broached by Satan himselfe, the author of all mischief, & therefore very preiudiciall vnto mans saluation, and not in any hand to be of vs receiued, or harkened vnto: yea, which is more, it is found to be very *inurious*, euen to all the persons in the Deity, in that their eternall decree is thereby, as far as Satan can preuaile, falsified & made frustrate & voyd. Nay, this rather ought to be written and registred for an vndoubted and euerslasting truth in the heart, & vpon the tables of euery faithful & Chrillian soule, that they that are once thorowly and effectually called & regenerate, can *never fall away for euer*, but shall & must continue & perseuer vnto the end: *Once regenerate* & in the state of grace, and *euer so*, whatsoeuer Satan & thy sinful flesh can deuise & practise against thee. My reasons to proue this my Assertion, are as follow.

*1. Reason.*

The *first reason* is brought from the *certainty and immutability of the decree of Gods electiō*. For this decree cannot, by any means which Satan can deuise, be *altered* and changed. For they that are predestinate vnto life, shall neuer be condemned.

ned. And contrariwise, they that are ordained vnto death, shal (out of doubt) be neuer saued. The *reason* is, because that God, who is the Author of this Decree, doth neuer alter or change, & therefore his decree & purpose cannot be altered or changed. If it were so, that his counsels could bee changed in this poynt, these *inconueniences* would then follow, that either *God could not performe* what he had decreed and determined: or else, that in continuance of time, the same decrees may be *bettered & amended*. Both which are far from the nature of God, either *not to be able* to performe his will, or *not to see*, euen at first and before all times, what is agreeable to his own Nature and most behoouefull for his own Glory: This is most certaine, and of all the faithfull to bee receiued as an vndoubted verity, that as God hath beene most *wise* and *prudent* before all beginnings, in his counsels and decrees: So he is and shall continue most *powerfull*, euen for all eternity, in performing and effecting of the same. Wherefore, since the *election* of euery one of Gods faithfull

full Children is a thing so *certaine*, and so immutable, that it can *never change*; And since it is also prooued, that euery one of the Elect, in his due time, may assure himselfe that he is elect, it also followeth of necessity, that he may in like sort assure himselfe of his *continuance* and *perseuerance* vnto the end. Nay, I adde further, that hee ought to doe no lesse, because that otherwise hee shall make God to be *variable* and *uncertaine* in his decrees and purposes, as one wanting either wisdom sufficient, before-hand to decree and purpose, or power in time appoynted to performe his will, in whom the Scripture hath taught vs to account both these, namely, his *wisdom* and *power*, and also all other his *essentiall properties*, to bee in the highest degree of all perfection, yea, beyond all measure and account.

2. *Reason.*

The *second reason* is brought from the motiue cause of this election, wholly and alone in *Gods love*, and in his *glory*. For because of himselfe hee *loved* vs, therefore he *elect*ed vs, and because he would in this sort be *glorified in vs*,  
he



he so decreed of vs. The *causes* are *durable*, *continuell*, and subiect to no change: and how can then our *election* cease to be *perpetuall*? Gods loue is limited with no time: but whom he loueth, he loueth with an *everlasting loue*. And when thinke you shall that time be euer found, wherein God will not bee most carefull to performe that which he in *wisdome* findeth to bee most conuenient and behoouefull for his owne *glory*? So that as sure as God can *neuer cease to loue*, and neuer leaue to *further his owne glory and honor*: so sure also and certain it is, that they that are elect, shall *neuer cease to be elect for euer*.

The *third argument* is brought from the *care of Christ*, vnto whom wee are by an effectuall vocation knit and ioyned. For he loseth none of those whom his Father giueth him: neither shall any be euer able to take them out of his hands. Seeing now that all the Elect are giuen vnto him (for all that by a true and liuely faith are ingrafted in him, are also his, of which sort in time are all and euery the Elect and Chosen of God)

3 Reason.

Ioh. 17. 12.

Ioh. 10. 28.

Ioh. 17. 12.

Ioh. 13. 18.

God) and seeing also, that he so keepeth and preferueth them, that hee loseth none, neither shall any bee euer able to take them from him, how can it euer be, that they which are once in *Christ*, should euer fall, I meane *finally* fall away without recouery? Neither let any man take exception against this mine assertion, because of *Iudas* the Traytor, for that it followeth, *But that son of perdition*: For this was not said, because *Iudas* was elected in Gods decree vnto eternall life: But *Christ* did therefore call him *his*, because he had entertained him, & receiued him into the number of the Apostles, appoynted him to preach the Gospell, to heale diseases and to cast out deuils in the name of *Christ*, as hee had done the other Apostles. And in this and none other respect it is, that *Christ* nameth him *one of his*: but otherwise he calleth him *the sonne of perdition*. And elsewhere *Christ* sheweth plainly, that the same *Iudas*, in Gods eternall decree, was *not* elect at all. *I speake not of you all* (saith *Christ*) *I know whom I haue chosen: but it is, that the Scripture might bee fulfilled.*

fulfilled. Hee that eateth bread with mee, hath lift up his heele against me. In which words, *Christ* maketh a plaine distinction, betwixt *Iudas*, and those that hee had chosen and elected vnto life.

4. Reason.

The fourth reason is brought from the former *witnes* and *testimonie* of the *Spirit of God* before declared, which is alwayes most true and certaine, which doth testifie and seale vnto vs, not onely that wee are sonnes and Children, but heyres also and coheyres with *Christ* of eternall glory. Now how can this *witnes* of the *Spirit* be true, that wee are heyres and coheyres with *Christ* of life, if wee might at any time so fall againe, as that wee might bee condemned vnto eternall death? Wherefore I vvould aduise the broachers and setters forward of this obiection, to beware and take heede vnto themselves betime, how they labour to vphold and maintaine this so pernicious a point of doctrine, for that in defence thereof, they shall euidently appeare to argue the *holy Ghost* of falshood: which thing bee farre from all *Christians*.

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5. Reason.  
Rom. 8. 30.

The *first Argument* is brought from that *inseparable connexion and dependencie of the gifts and graces of the Holy Ghost, and of his working in the Elect and Chosen*: for, whom he *predestinate vnto life*, them also he *called*; whom he *called*, them hee *iustified*; whom hee *iustified*, them he *glorified*. So that I may then in this manner reason: Art thou *elect*ed and *predestinate vnto life*? Thou shalt then be *called*, and also *iustified*. And art thou *iustified*? and canst thou yet fall vtterly from grace and life? No in no wise: for if thou bee *iustified*, thou shalt also bee *glorified*. What plainer evidences then these can bee brought, for the continuance and perseuerance of the *Elect* of God, and to warrant them against this obiected fall without recoverie?

6. Reason.

The *sixt reason* may bee brought from the *immoneable estate of the Regenerate of God*, in that, that *neither sinne, Satan, Death* nor any other their enemies can *preuaile against them*, to impayre their hope, or doe them hurt, although they dayly with all their power doe attempt the same. And the reason

son is, because Christ hath so fully satisfied his Father, and reconciled him unto them. If they could so fall, as by the objection is pretended, then it is likely, that this fall must come by the suggestion of Satan, or by some other meanes of the enemies aforesaid. But there is nothing at all, that can prevaile so far against them; as appeareth by the Testimonie of the Apostle Paul: *Who* (saith the Apostle) *shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things* (saith he) *we are more then conquerours, through him that loved us.* And addeth further for more manifestation of this point, that he is perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (and what can then indanger vs?) shall be able to separate us from the love of God, which is in Christ Iesus our Lord. Vpon this we may safely inferre, to our consolation and comfort, that if Gods love doe still continue towards

Rom. 8.35.

37.

38.

39.

Rom. 8. 33.

34-

towards vs, and that he be with vs, and take part with vs, we *neede not to feare* who be against vs. And whereas there is indeed great force & power in *sinne*, to worke if it were possible this *separation* betwixt God and vs, and to effect this fall of Gods Elect; yet euen *sinne* is found to haue lost her power in this behalfe, as doth plainly appeare by the words of the Apostle euen a little before *Who* (saith the Apostle) *shal lay any thing to the charge of Gods Chosen? It is God that iustifieth.* If none can lay to the charge, surely none can condemne and reade the doome vpon them. *It is Christ that is dead, yea rather, that is risen againe, who is also at the right hand of God, and maketh intercession for vs.* An argument (no doubt) very strong and forcible, is here brought by the Apostle. *Christ* (saith hee) *is dead for sinne*; and how then should *sinne* bee imputed to his Chosen; whereof *Christ* already hath in his owne person sustained the punishment? Or if the *Elect* doe daily *sinne* (as they without doubt doe, so long as they continue in this corrupted

Taber-

Tabernacle ) yet how should this de-  
prive and spoile them of their hope, see-  
ing *Christ* standeth a continuall *Inter-*  
*cessor* and *Mediator* in their behalfe, to  
qualifie and appease his Fathers wrath  
against them for sinne? Seeing then that  
the matter is so plaine, thou art to leaue  
off to dispute and reason against the du-  
rable estate of Gods Elect and Chosen  
vnto the end, vnlesse thou wilt shew  
and prouethy selfe a very iniurious cen-  
surer of this sacred office of *Christ* our  
Saviour. Which, if thou doe, thou canst  
not in the sight of GOD bee holden  
guiltlesse; but art to haue God to bee a  
sharpe reuenger of the iniury done and  
committed by thee : and it is a *fearfull*  
*thing to fall into the hands of the Lord.*

The *seventh reason* may bee drawne  
from the *promises and doctrine of life*, and  
of that *sayfull Resurrection and glorious*  
*estate* of Gods Chosen in the life to  
come. These *promises* are so firme and  
sure, and this doctrine is so cleere, that  
they cannot bee ganesayed without  
great prejudice. For to say that the *E-*  
*lect* of God, hauing once *assurance* of  
Ff their

7. Reason.

their *election*, haue not also therewith an assurance of their *perseuerance* and continuance vnto the end, is to deprive them of the speciall vse of those promises of such blessednes in the life to come. And then what greater comfort should the faithfull and Regenerate finde in those promises, then the faithlesse and Reprobate? And further what benefit or comfort could grow to the faithfull, by those three last articles of our Creed, *I beleene the Remission of sinnes, the Resurrection of the body, and the life euerlasting*, if they could not also bee assured that they should hereafter bee made partakers of them? For the *Reprobates*, yea the *Diuels* themselues do know that there are such blessed things prepared. But this their knowledge nothing profiteth, for that they are not indeed to be partakers of them, they doe belong onely to the Elect and Chosen of the Lord. And to this end and purpose onely, tended the course and order of the instructions of *Christ*, the Apostles, and all the faithfull Ministers of all ages, vvhoe haue diligently taught the Children of God,



God, to view and behold these blessed things, not as things *being* onely, but such also, as one day assuredly they shall by *Christ* be put in full possession of as their owne. And therefore they haue commonly vsed it, as a most strong and forcible Argument, to incourage and strengthen the faithfull against the bitter stormes of afflictions, that might arise against them in this present life.

Now whereas the enemies of this *perseuerance* of the faithfull, doe commonly for their helpe in this their opinion, bring these places of Scripture: *Let him that thinketh hee standeth, take heed lest he fall:* And againe, *Hold fast that which thou hast, that no man take thy Crowne,* and such like; the answer is easie: Vnto the place *Rev. 3. 11.* it is answered by some, that it concerneth the crowne or dignity of the function of the ministerie, which may be taken away, but not the glory of the life to come. But vnto both these, and all the rest such like places, be it briefly answered, that the Scripture speaking in this manner, speaketh according to the extent of our abi-

*1. Cor. 10. 12*

*Rev. 3. 11.*

*lie* and power, who euery day indeed  
 are ready in *our selues* to fall away from  
 grace: (such is the imperfection and  
 frailty of our nature) but they are not  
 to be vnderstood of the *purpose and De-*  
*cre* of God, wherein our saluation is  
 most surely sealed vp. If wee consider  
*our selues* alone, there is no doubt but  
 that wee may fall and lose our Crowne.  
 But if we fixe our eyes on God, and on  
 his *eternall purpose*, vpholden and main-  
 tained by those meanes of perseuerance,  
 as hee hath appointed thereunto, hell-  
 gates shall not preuaile against vs; nei-  
 ther shall any thing be able to *deprive* vs  
 of our hope. And therefore though the  
 Scriptures doe speake in this manner, to  
 warne vs of our *infirmities*, that wee  
 should not in any hand trust too much  
 ynto our owne strength; but should  
 wholly and altogether put our confi-  
 dence in the grace of God, who wor-  
 keth all, in all his Chosen: yet it doth  
 nothing prejudice the *truth* of this do-  
 ctrine of *perseuerance*, which is not sea-  
 ted in *our selues*: but wholly and alone  
 in the continuall helpe and assistance of  
 the *holy Ghost*.

I would not now haue any to thinke, that by this doctrine thus deliuered, I doe goe about to bring in the *fatall necessitie* of the *Storkes*, when as I maintaine the *Decree* of God, in the sauing of his seruants, to be performed by such a *necessarie consequence* of *second causes*, in performing of his will, and vpholding of his Chosen: so that as hath been proued, it is of *necessitie*, that they should continue, and those things that doe concur as helps & *second causes* hereunto, must of *necessitie* so come to passe. For *first* it is to bee vnderstood, that in all this which hath been said, wee doe not make the connexion and order of these causes, in *themselves*, and in their *owne nature* to be eternall, as did those prophane Philosophers, although in respect of Gods purpose and foreknowledge, I doe affirme them to be eternall. And *secondly*, I say, that I doe not attribute this *necessitie* vnto *nature* alone, as did the same Philosophers, by their assertion cleane *excluding God*: but rather both in *nature* & in *themselves*, we place a meere *contingencie*; and in *Gods Decree* wee

doe onely place this *inueniable necessitie*.  
 But to sound to the bottome of these  
 things, would require a large Discourse.  
 Let this therefore suffice, to shew the  
 falshood of this *obiection*. And let it now,  
 vpon this which I haue said, bee conclu-  
 ded, to the *consolation* and *comfort* of all  
 Gods Elect and Chosen, that *they may in*  
*time be assured both of their Regeneration*  
*present, their Election before all times, and*  
*of their assured Glorification hereafter*  
*without time*, and for all Eternitie in  
 the Kingdome of Heauen, with  
 the blessed company of all the  
 elect Angels and Saints  
 of God.

*FINIS.*

*Laus Deo optimo maximo.*

